

SKELTON

A SELECTION FROM THE POETICAL WORKS

OF

JOHN SKELTON

WITH INTRODUCTION, NOTES, AND
GLOSSARY

BY

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P R E F A C E

THIS selection, which contains four of the most interesting and representative poems of John Skelton, is intended primarily for the student of early Tudor literature. But it is hoped that it may not be without interest to the general reader, who has hitherto had no opportunity of becoming acquainted with the works of this quaint, racy, and vigorous writer, except in the edition of the Rev. Alexander Dyce, published in 1843, which has long been out of print. That "thoroughly satisfactory" edition (as it has justly been called) has supplied much of the material of the present volume, with considerable rearrangement and omission, some additions, and a few corrections. The text has been adopted without alteration, except the omission of a few passages which would have rendered the book unsuitable for

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general use. While endeavouring scrupulously to acknowledge all real obligations to Dyce in the Notes, the editor has not thought it necessary to disclaim credit for explanations and illustrations which would naturally have occurred to himself had he been working without the invaluable assistance of that great scholar.

HOBART, TASMANIA, 1902.

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INTRODUCTION

A

I. LIFE OF SKELTON

1. BIRTHPLACE.—John Skelton was born probably either in Cumberland or Norfolk, the balance of evidence inclining to the latter. Wood (*Ath. Oxon.*) says that he was “originally, if not nearly, descended from the Skeltons of Cumberland.” Fuller (*Worthies*) assigns him to Norfolk for two reasons: (1) “because an ancient family of his name is eminently known long fixed therein”; (2) “because he was beneficed at Diss.” Tanner (*Biblioth.*) thinks he was a native of Diss, “being son of William Skelton and Margaret his wife, whose will was proved at Norwich, Nov. 7, 1512.” But Dyce points out that this cannot have been the father, though it may have been a near relation of the poet, as the will, otherwise full and explicit, does not contain the name of *John* Skelton, and there is some reason for supposing that his mother’s name was Johanna. Among his modern biographers, Mr. Sidney Lee (*Dict. Nat.*

Biogr.) leans to Norfolk as his birthplace, while the late Dr. Henry Morley (*Eng. Writ.*) leaves it an open question between Cumberland and Norfolk. Perhaps Skelton's Latin verses, in which he eulogises Norwich as *patriæ speciei pulcerrima*, and the fact that he was appointed rector of Diss, may be allowed to outweigh the occasional use of Northern words and his sympathy with the Borderers in their feuds with the Scots.

2. DATE OF BIRTH.—There is no direct evidence as to the date of his birth, but it is conjecturally fixed at about the year 1460.

3. EDUCATION.—He was probably educated first at Cambridge, which he expressly calls his *alma parens* and credits with having given him *primam mammam eruditionis*, and he has been identified with "one Scheklton," who, according to Cole (*Ath. Cant. MS.*), took the degree of M.A. at Cambridge in 1484. Wood (*Ath. Oxon.*) on the authority of a MS. of Bale's *De Scriptoribus Anglicis* among the Selden MSS. in the Bodleian Library, states that he was educated at Oxford, and styles him *Oxonice Poeta laureatus*. This must have been subsequent to his residence at Cambridge, as Caxton, in his preface to *The boke of Eneydos*, published in 1490, speaks of him as "late created poete laureate in the vnyuersite of Oxenforde," a degree to which, according to Skelton himself, he was "auaunsid by hole consent of theyr senate." (The laureateship at this time was merely an academic title bestowed, with a

wreath of laurel, on any graduate who had distinguished himself in rhetoric and versification.) In 1493 he was admitted *ad eundem gradum* at Cambridge, under the title of *Poeta in partibus transmarinis atque Oxon. Laurea ornato*. The foreign university referred to in the words *partibus transmarinis* was probably Louvaine, as a copy of Latin elegiacs composed in his honour by Robert Whittington in 1519 (quoted by Dyce, I. xvi.—xix.) is addressed to him as *Louaniensis poeta*, though it appears the registers of that university contain no record of the fact. In 1504–5 Skelton was allowed by the University of Cambridge *uti habitu sibi concessa a Principe*, which was probably a distinctive dress of white and green, with the word *Calliope* embroidered in letters of silk and gold. He tells us himself, in his poems against Garnesche, “a kyng to me myn habyte gaue,” and speaks of wearing “wyght and grene, the kynges colours.” In a short poem written in answer to the question, “Why were ye *Calliope* embrawdred with letters of golde?” he says that he wears her name “enrolde with silke and golde.” Barclay, in the Prologue to his Egloges, probably refers to Skelton when he contrasts the green robe of the “Poete laureate” with his own black habit as a monk. This dress, and Skelton’s frequent use of the title *regius orator*, seem to point to the fact that he was not only an ordinary “poet laureate” but also appointed royal laureate or court poet to Henry VIII. Here perhaps may be mentioned

Professor Hales' ingenious suggestion (Milton's *Areopagitica*, ed. Hales, p. 99), that Skelton is meant by Milton when he speaks of one "whom *Harry* the 8, nam'd in merriment his Vicar of hell." (Hell = Dis = Diss).

4. CAREER AS COURTIER.—The second period of Skelton's life was probably spent in more or less close attendance at Court. During this period he produced, in the capacity of Court poet, various official compositions, prose and verse, in English and Latin, and in the "*Bowge of Courte*," described his personal experiences at Court in an allegorical form. About 1498 he was appointed "creauncer," or tutor, to the young Prince Henry, afterwards Henry VIII., then a boy of seven. The date may be conjectured from the facts (1) that, in the year 1500, Erasmus mentions Skelton as holding that position, and (2) that Skelton took holy orders in 1498, passing through the successive stages of subdeacon, deacon, and priest with such celerity (March 31, April 14, and June 9) as to suggest that it was done for some special purpose, such as qualifying for the position of royal tutor. In this capacity he boasts that he taught the young prince to spell, and "gaue hym drynke of the sugryd welle of Eliconys waters crystallyne, aqueintyng hym with the Musys nyne." To instruct his royal pupil in "all the demenour of princely astate," he composed a treatise entitled *Speculum Principis*, now lost. It was in the dedication of an ode *De Laudibus Britannie* to

Prince Henry that Erasmus eulogises Skelton as *unum Britannicarum literarum lumen ac decus*, and speaks of *monstrante fontes vate Skeltono sacros*. An interesting account of the circumstances which led to the composition of the ode is given by Erasmus (Dyce, I. xxiv.) and paraphrased by Ten Brink (Eng. Trans. iii. 108).

5. IMPRISONMENT.—In 1502 Skelton seems to have fallen into disgrace, if he is to be identified with the John Skelton who, on June 10 of that year, was committed to prison by order of the King in Council. The cause is as unknown as that of the banishment of Ovid to Tomi, but, as Dyce says, in those days of extra-judicial imprisonment he might have been incarcerated for a very slight offence. In the Easter Term of the same year a widow named Johanna Skelton, supposed to be his mother, was fined £3 6s. 8d. by writ of Privy Seal. The cause, the connection between the two penalties, if any, and the identification of the offenders, are equally uncertain.

6. LIFE AS PARISH PRIEST.—The theory of Skelton's imprisonment receives colour from the fact that he seems immediately after to have withdrawn from Court and entered upon the duties of rector of Diss, in Norfolk. In 1504 he witnessed the will of Mary Cowper as "Master John Skelton, Laureat, Parson of Disse." In 1506 he signed, as *rectore de Dis*, "a deuoute trentale for old John Clarke, sometyme the holy patriarke of Dis," who died, according to the piece, *Anno*

Domini MD. Sexto. In 1507 he wrote in Latin elegiacs a lamentation over the city of Norwich, which was "almost utterly defaced" by two great fires which broke out in that year. In 1511 he witnessed another will for one of his parishioners. and in 1513 wrote a *Chorus de Dis super triumphali victoria contra Gallos*—i.e., the Battle of the Spurs. And at his death in 1529 he was still, at any rate, the titular Rector of Diss, as we see from the institution of his successor.

According to Wood (*Ath. Oxon.*), at Diss, and in the diocese, "he was esteemed more fit for the Stage, than the Pew or Pulpit," a judgment amply borne out by the epigrams and epitaphs he has left on some of his parishioners, and by the unsavoury stories, of which, whether true or not, he would scarcely have been made the hero without something in his character and conduct to make the cap fit. His dual nature is well described by Ten Brink (Eng. Trans., iii. 110): "Skelton was certainly not worse than most of his colleagues, and probably better than many of them. He had, however, peculiar ideas about many things, a peculiar temperament, which was but little fitted for the life of an ecclesiastic, and he was not the man to put any control upon himself, or to keep his views always under cover. Skelton was not without religious feelings, or without faith as a Christian; but his faith was mixed with a goodly amount of scepticism, his interests were mainly directed to secular concerns,

and if he possessed reverence for the saints, it often took a peculiar form of expression. Above all, Skelton was one of the humanists, full of enthusiasm for classical culture, full of reverence for the sovereign importance of learning, and fully conscious of being a richly endowed and eminently learned son of the Muses. Self-denial, a secluded life, and asceticism were foreign to his nature; he was fond of giving free play to his thoughts in poetry, and somewhat in his actions as well. The discordance between his inner nature and his position in life, between his Humanity and his Christianity, must often have forced itself upon him; his humour must have helped him over his difficulty, but his humour is often but little pleasant, and much too negative in colouring."

For living with a woman whom he had secretly married, but had not dared publicly to acknowledge as his wife, through fear of the strict rule concerning the celibacy of the clergy, Skelton was suspended by his diocesan, Richard Nix, bishop of Norwich. According to Bale and Fuller, the charge was brought against him by the Dominicans in revenge for the attacks he had made upon them in his writings. There is no evidence to show the length or extent of the suspension, but his marriage has been assigned as one reason for his taking sanctuary at Westminster just before his death. A more pleasing incident during the latter part of his life is the presentation, by a bevy of ladies, of a "garland of

laurel" at Sheriff Hutton Castle, in Yorkshire, where his patroness, the Countess of Surrey, was visiting her father-in-law, the Duke of Norfolk, the conqueror at Flodden Field. The garland, which the poet complacently celebrates in some 1600 lines, was embroidered with gold and various silks "grene, rede, tawny, whyte, blak, purpill, and blew," by the Countess of Surrey, and ten ladies of her suite, each of whom is complimented in a special set of verses. In the same poem Skelton tells us that he sometimes resided at the College of the Bonhommes at Ashridge, near Berkhamstead, "that goodly place to Skelton moost kynde," expressing an opinion that "a pleasaunter place than Ashrige is, harde were to fynde."

7. ATTACK ON WOLSEY.—The relations between Wolsey and Skelton appear at first to have been those of patron and obsequious admirer. Several poems are dedicated to "my Lorde Cardynals right noble grace" in the most eulogistic terms, and in one he is coupled with his royal master as worthy of equal reverence, and reminded of some ecclesiastical preferment which he had apparently promised his *protégé*. But some cause or other, now unknown, soon changed the language of adulation into that of the fiercest invective and vituperation in *Why come ye nat to Courte* and *Speke, Parrot*, in which Skelton assails his powerful and dangerous enemy with a boldness truly astonishing. Such recklessness could, of course,

have but one result. Wolsey sent out his myrmidons to arrest the satirist, who was compelled to take refuge from his vengeance at Westminster under the protection of his old acquaintance, the abbot Islip, by whom he was generously sheltered till his death.

8. DEATH AND BURIAL (1529).—According to Wood (*Ath. Oxon.*), "our Poet, dying in his Sanctuary, was buried in the Chancel of the Church of St. Margaret within the City of Westminster, in fifteen hundred twenty and nine (21 Hen. 8). Over his Grave was this Inscription soon after put; *Johannes Skeltonus Vates Pierius hic situs est. Animam egit XXI. Junii an. Dom. MDXXIX.*"

II. REFERENCES TO SKELTON IN ENGLISH LITERATURE

Bale, in his list of the works of Alexander Barclay (1476–1552), mentions *Contra Skeltonum, Lib. I.*, which is now lost. But in *A brefe addicion to The Ship of Fools* (ed. Jamieson, ii. 331) Barclay makes an allusion to Skelton, which is still extant, in the words:

It longeth nat to my scyence nor cunnyng
For Phylyp the Sparowe the (Dirige) to synge.

In his Fourth Eclogue he makes an obvious, though less direct attack on his rival, as one of

“a shamfull rable of rascolde poetes,” who has been “decked as Poete laureate, when stinking Thais made him her graduate.” In the old jest-book called *A C. Mery Talys*, printed by John Rastell (n.d.), “mayster Skelton” figures as the hero of one tale (ed. Hazlitt, pp. 62–65), and in *Mery Tales, Wittie Questions, and Quicke Answeres*, printed by H. Wykes in 1567, we have “the beggers aunswere to mayster Skelton the poete” (ed. Hazlitt, p. 23). Thomas Churchyard (about 1520–1604), in a copy of verses prefixed to Marshe’s edition of Skelton (1568), classes him with Homer, Virgil and Ovid, with Dante, Petrarch and Marot, with Chaucer, Langland, Surrey, Vaux, Phaer, and Edwards, as :

A poet for his arte,
 Whoes judgment suer was hie,
 And had great practies of the pen,
 His works they will not lie ;
 His terms to taunts did lean,
 His talke was as he wraet,
 Full quick of witte, right sharp of words,
 And skilfull of the staet ;
 Of reason riep and good,
 And to the haetfull mynd,
 That did disdain his doings still,
 A skornar of his kynd.

“Dr. Skelton, in his mad merry veine,” plays a leading part in several comic stories, more or less fabulous, and is frequently associated with John

Scogan, whose adventures, of a similar character, were popular in the sixteenth century. Gabriel Harvey, in his controversy with Thomas Nash, says that "Sir Skelton and Master Scoggin were innocents" compared with Nash.

Scogan and Skelton (1600) is the title of a play by Richard Hathwaye and William Rankins, mentioned in Henslowe's Diary, and the two are introduced, "in like habits as they lived," in Ben Jonson's masque, *The Fortunate Isles*, and figure as "the chiefe Aduocates for the Dogrel Rimers" in a piece entitled *The Golden Fleece*, by Sir William Vaughan. In *The Downfall of Robert, Earle of Huntington*, by Anthony Munday (1601), Skelton acts the part of Friar Tuck.

William Webbe, in his *Discourse of English Poetrie* (1586), speaks of Skelton (ed. Arber, p. 33) as "a pleasant conceyted fellowe, and of a very sharpe wytte, exceeding bolde, and would nyppe to the very quicke where he once sette holde." Puttenham (*Arte of English Poesie*, ed. Arber, p. 76) describes him as "a sharpe Satirist, but with more rayling and scoffery then became a Poet Lawreat, such among the Greekes were called *Pantomimi*, with us Buffons, altogether applying their wits to Scurrilities and other ridiculous matters"; and again (*ib.* p. 97), as "a rude rayling rimer, and all his doings ridiculous." Francis Meres, in his *Palladis Tamia* (1598), shamelessly plagiarises Puttenham (1589) in the words "Skelton (I know not for what great

worthiness surnamed the Poet Laureate), [Puttenham, ed. Arber, p. 74, "I wot not for what great worthines surnamed the Poet Laureat"] applied his wit to scurrilities and ridiculous matters; such among the Greeks were called *Pantomimi*, with us, buffoons" (Arber's "English Garner," ii. 95). Other references in less known books may be found in Dyce, I. lxxxv.—lxxxviii.

Among later writers, Michael Drayton (1563–1631), in the preface to the *Eclogues*, "ineptly characterised as "pretty" *Colyn Cloute*, which he ascribed to Scogan. Edward Phillips wrote of Skelton's "loose, rambling style" (*Dict. Nat. Biogr.*). Pope's line ("Sat. & Ep." v. 38), "And beastly Skelton heads of houses quote," is better known, though not less unjust, than his remark (Spence, *Anecdotes*, p. 87), "Skelton's poems are all low and bad, there is nothing in them that is worth reading"; against which may be set ("Notes on Shakspeare's Plays from English History," King John I. i.) Coleridge's description of "Phyllyp Sparowe" as "an exquisite and original poem."

III. SKELTON'S WORKS

A. EXTANT

As almost all the first editions of Skelton's poems have perished, it is impossible to determine their exact chronological sequence, and the order adopted in the following classification is

arbitrary, being in the main determined by the arrangement in Dyce's edition. Some of the poems, too, are of such a heterogeneous character as to defy exact classification under a single heading—*c.g.* "Phyllyp Sparowe" is partly an elegy, partly a satire, and partly an encomium.

1. ELEGIES.

a. *Serious*.—Probably his earliest extant composition is the elegy *Of the death of the noble prince, Kynge Edwarde the forth*, who died in 1483. It contains eight stanzas, each of twelve lines, with the rime-formula *ab ab bc bc cd cd*, and each ending with the refrain *Et [quia] ecce nunc in pulvere dormio*. The elegy *Vpon the doulourus dethe and muche lamentable chaunce of the most honorable Erle of Northumberlande* (*i.e.*, Henry Percy, the fourth earl, who was murdered in a riot in 1489), from internal evidence seems to have been written soon after the event. It is composed in seven-line stanzas, with the rime-formula *a ba bb cc*.

b. *Playful*. "Phyllyp Sparowe," primarily purporting to be a lamentation for the death of a pet sparrow put in the mouth of Jane or Johanna Scroupe, a boarder at the nunnery of Carowe, near Norwich, contains also *The Commendacions*, an elaborate eulogy of "that most goodly mayd," and ends with *an adicyon*, which is also inserted, and probably first appeared, in the "Garlande of Laurell." For further information see the notes to the poem in this volume.

2. SATIRES.

a. *Lampoons*: (α) *personal*, (β) *national*.

(α) *Personal*. The lampoon with its wildly alliterative inscription, *Skelton Laureate agaynste a comely coystrowne, that curyowsly chawntyd and curryshly cowntred, and madly in hys musylykys mokyshly made agaynste the ix. Musys of polytyke poems and poettys matryculat*, is a violent invective of ten stanzas, with the same rime-formula as the elegy on the Earl of Northumberland, directed against some musician who has offended him. A shorter pasquinade, beginning *Womanhod, wanton, ye want*, addressed to "mastres Anne, that wonnes at the Key in Temmys strete," contains only four stanzas in the same metre. The four poems, *Against Garnesche*, were composed by order and for the amusement of the king, who pitted his "laureate" in a contest of scurrilous vituperation against his gentleman-usher, Sir Christopher Garnesche, much as the buffoons Sarmentus and Cicirrhys have a bout of Billingsgate to amuse the travellers during the famous journey to Brundisium (Hor. "Sat." I. v. 51-69). Similar "flytings" are quoted between the Scotch Dunbar and Kennedy, the Italian Luigi Pulci and Matteo Franco, and the French Sagon and Marot (*Dict. Nat. Biogr.*).

Against venemous tongues enpoysoned with sclaunder and false detractions, &c., though nominally impersonal, may be classed here as a direct attack upon some anonymous opponent,

But if that I knew what his name hight,
For clatering of me I would him sone quight.

It is written in irregular riming hendecasyllabic couplets, freely interspersed with quotations from the Vulgate and scraps of doubtful latinity.

Ware the Hauke is a furious diatribe against "a lewde curate, a parson benefeyced," who hawked in Skelton's church at Diss. It consists of some three hundred lines written in the "Skeltonian" metre.

The *Epitaphe* on two of his parishioners, John Clarke and Adam Uddersall, nicknamed respectively *Jailbird* and *All-a-Knave*, is a mixture of Skeltonians with Latin macaronic hexameters, divided into half lines and riming, full of reckless profanity and abuse.

(β) *National*. *Against the Scottes* is an insolent epinicion over the battle of Flodden, in which James the Fourth was slain in 1513, written "with mixture of aloes and bytter gall." It consists in the main of irregular tetrameter couplets, with an episode of Skeltonian dimeters, ending with an envoy of Skeltonians addressed: *Vnto diuers people that remord this ryminge agaynst the Scot Jemmy. Caudatos Anglos, &c.,* and is a counterblast against one Dundas, a Scotchman, who, in a Latin epigram quoted at the beginning of the satire, "rymes and railles that Englishmen haue tailes" (Cf. Baring-Gould's "Red Spider").

Howe the douty Duke of Albany, lyke a cowarde

knyght, ran away shamfully, with an hundred thousande tratlande Scottes and faint harted Frenchemen, beside the water of Twede, celebrates in some five hundred vituperative Skeltonians the discomfiture of the Regent of Scotland in his invasion of the Borders in 1523.

b. *Social Satires*.—The most notorious of these, which perhaps suggested to Pope his too sweeping epithet, is the "Tunnyng of Elynour Rummyng." It describes, with Rabelaisian realism, for the amusement of the king and the courtiers, the drunken scenes which followed the brewing of some "nopyy ale" by the heroine, who kept a village ale-house at Leatherhead, near the royal palace of Nonsuch. Hither flock all the women of the neighbourhood, those who have no money bringing articles of household use or personal apparel to pledge for a draught of the mighty home-brewed. *The maner of the world now a dayes*, a conventional threnody over the abuses of the times, of doubtful authenticity, consists of some two hundred trochaic tripodies, each beginning with an anacrusis, (Só | mány | pointed | cáps . |), arranged in riming triplets, each triplet followed by the refrain "Sawe I never." *The Boke of Three Fooles* is a prose paraphrase of part of Brandt's *Narren-Schiff*, beginning with three seven-line stanzas summarising the three fools afterwards described—the man who marries for money, the envious, and the voluptuous.

c. *Political Satires*.—*Colyn Cloute* is primarily

directed against the abuses of the Church, but incidentally and indirectly attacks Wolsey. It was probably circulated originally in manuscript, as the victims of the satire would not "suffre this boke By hoke ne by croke Prynted for to be" (v. 1239). In *Speke, Parrot*, Skelton makes a more direct attack on Wolsey. It is the poet himself who speaks under the thin disguise of "the popegay ryall" (*i.e.*, the Court Laureate in his gorgeous dress), whom "that pereles prynce that Parrot dyd create" made "of nothyng by his magistye," and to whom "my ladye maystres, dame Philology," gave a gift "to lerne all language, and it to spake aptely." The poem itself is a thing of shreds and patches, probably put together at different times, but under the wild and whirling words, the polyglot jargon, may be traced with increasing directness unmistakeable innuendoes against the great Cardinal. He appears as "*Vitulus* in Oreb," "our Thomasen," "Og, that fat hog of Basan," "Judas Scarioth," "Jerobesethe," "ower soleyne seigneur Sadoke," "ower solen syre Sydrake," and "Moloc, that mawmett," whom no man dare withsay. We are told that "Bo ho doth bark well, but Hough ho he rulyth the ring"; "as presydent and regente he rulythe every deall"; "he caryeth a kyng in hys sleve, yf all the worlde fayle"; "of Pope Julius cardys he ys chefe cardynall"; "hys woluyes hede gapythe over the crowne." Among the evils of England are reckoned "so many nobyll bodyes vndyr on dawys

hedd"; "so mangye a mastyfe curre, the grete grey houndes pere"; "so rygorous rueling in a prelate specially"; "so fatte a magott, bred of a flesshe flye"; "suche pollaxis and pyllers, suche mulys trapte with gold." Even his encouragement of the study of Greek is censured as causing sciolism and preventing thoroughness in the scholastic subjects of Latin and logic. "*Græce fari* so occupyeth the chayre, That *Latinum fari* may fall to rest and slepe." Latin grammars are neglected, "Priscian's head is broken," and children that can scarcely construe a verse of "Pety Caton" rehearse the comedies of Plautus, and meddle with the Declamations of Quintilian.

In *Why Come Ye Nat to Courte*, probably written about 1522, all disguise is laid aside, and the attack upon Wolsey is renewed with invective of the most personal and acrimonious character. The satire is an answer to the question implied in the title, giving the reasons why the poet does not go to Court. "To whyche Court?" he scornfully asks; "to the Kynges Courte, or to Hampton Court?"

d. *Theological Satires*. — *A Replyeacion agaynst certayne yong Scolers abiured of late, &c.*, is a composition, partly in prose, partly in Skeltonical verse, "remordyng dyuers recrayed and moche vnresonable errorrs of certayne sophisticate scolers and rechelesse yonge heretykes" of the University of Cambridge, who had preached "howe

it was idolatry to offre to ymages of our blessed lady, or to pray and go on pylgrimages, or to make oblacions to any ymages of sayntes in churches or els where." It begins with a Latin dedication to Wolsey, couched in the most obsequious and even fulsome terms.

3. RELIGIOUS POEMS.

a. *Meditations*.—Some sixty short Skeltonians, containing trite reflections on death, are written *Vppon a deedmans hed, that was sent to hym from an honorable jentyllwoman for a token*. The text "how euery thing must haue a tyme" is expanded into four Chaucerian seven-line stanzas in the spirit of the third chapter of Ecclesiastes. *Woffully araid* is an appeal by Christ to the sinner in the memory of his sufferings upon the cross. Beginning and ending with the short stanza, *Woffully araid*, My blode, man, For the ran, It may not be naid; My body bloo and wan, Woffully araid," it contains five stanzas, four with ten lines and one with nine, each (except the fifth) ending with the refrain "Woffully araid." The first four lines of each stanza are irregular riming hexameters, the next three riming trimeters, the last two riming tetrameters (*aaaa bbb cc*), each hexameter having two rimes before the medial cæsura—an elaborate but effective rhythm. ("Off sharpe thorne I haue worne || a crowne on my hede.")

b. *Prayers*.—These are represented by three prayers (1) *to the Father of Heauen*, (2) *to the Seconde Parson*, (3) *to the Holy Gooste*, each con-

taining two eight-line stanzas with the rime-formula *ab ab be be*.

c. *Hymns*.—In the *Garlande of Laurell* Skelton mentions *Vexilla regis* as one of his compositions. It contains eleven seven-line stanzas, each ending with the refrain, "Now synge we, as we were wont, *Vexilla regis prodeunt*." In character it resembles *Woffully araid*, but the metre is less complicated, consisting of three tetrameters followed by four dimeters, riming *aaa be cb*.

4. BALLADS.—Some half-dozen poems are grouped together under the title of *Dyuers Balettys and Dyties solacyous*, but only two are strictly ballads, the remaining four being addresses to ladies, either satirical or erotic, and reflections on the mutability of Fortune, all composed in the Chaucerian seven-line stanza. Of the two ballads proper, the first (reprinted in Ward's "English Poets," i. 186), with the refrain, "Lullay, lullay, lyke a chylde, Thou slepyst to long, thou art begylde," describes how the drowsy lover lost his sweetheart through ill-timed security. The other, entitled, from the refrain, *Manerly Margery, Mylke and Ale*, is mentioned by the poet in the *Garlande of Laurell*, 1198, as one of his compositions. It is apparently directed against some rustic beauty who has "made moche of her gentyll birth" to reject her village admirers, without remaining inexorable to more scholarly suitors. A ballad, lamenting his troubles at the end of his life, was published in the *Athenæum*,

November 1873, from a MS. formerly belonging to Heber.

5. ALLEGORICAL POEMS.

a. *Allegorico-satiric*.—*The Bowge of Courte* is an allegorical satire on the seven sins of Court life, written in the Chaucerian seven-line stanza. It is largely influenced by Barclay's "Shyppe of Fooles" and Brandt's "Narren-Schiff."

b. *Allegorico-dramatic*.—*Magnyfycence* (cf. Polard's "English Miracle Plays," pp. 106, 113) is considered by critics to dispute with Sir David Lindsay's "Satire of the Three Estates" the claim of being the finest English Morality extant. It may possibly have been written about 1517, not long before "Colyn Cloute" (*Ten Brink*).

6. PANEGRYCS.—(a) of self; (b) of others.

a. Two short poems, one in English riming dimeters, the other in Latin hexameters, answer the question, probably asked by some jealous rival, "Why were ye *Calliope* embrawdred with letters of golde?"

a. and b. *The Garlande of Laurell* combines eulogy of himself with lyrical addresses to the ladies who weave his chaplet. For the circumstance which led to its composition, see the "Life of Skelton." It is chiefly valuable as containing a list of the poet's works, many of which are now lost.

7. LATIN VERSES.

These are chiefly dedications, elegies, lampoons, or paraphrases of his shorter poems, in elegiacs,

hexameters, or leonine hexameters, full of false quantities, bad Latin, inept alliteration, and artificial conceits.

B. LOST WORKS.

The title, and in some cases the character, of many of Skelton's writings, now lost, may be recovered from the *Garlande of Laurell*, where "Occupacyoun redith and expoundyth sum parte of Skeltons bokes and baladis with ditis of plesure," though the list there given is by no means complete, "in as moche as it were to long a proces to reherse all by name that he hath compylyd." Among works probably didactic may be classed "the Boke of Honourous Astate," "the Boke how men shulde fle synne," "Royall Demenaunce worshyp to wynne," "the Boke to speke well or be styll," "the Boke to lerne you to dye when ye wyll," "of Soueraynte a noble pamphlet," and the *Speculum Principis*—the last of which, at any rate, he composed when he was "the Duke of Yorkis creauncer" (afterwards Henry VIII.) for the young prince "to bere in his honde, therein to rede, and to vnderstande all the demenour of princely astate." More technically educational must have been his "New Gramer in Englysshe compylyd," and perhaps his "Diologgis of Ymagynacioun," if by the latter we are to understand imaginary dialogues, something like the *Colloquia* of Erasmus, only in English. Two dramatic works, now lost, are mentioned in the *Garlande of Laurell*, "of

Vertu the souerayne enterlude," and a comedy called *Achademios*, while the existence of a third, entitled *The Nigramansir*, is vouched for by Warton, who affirms that he saw a copy—a thin quarto printed by Wynkyn de Worde in 1504—in the possession of William Collins, the poet, at Chichester. If this is true—and Warton's description is so minute and detailed as to make the theory of fabrication exceedingly improbable—this unique exemplar has unfortunately disappeared. (Warton, "Hist. E. P." ii. 360; Dyce, p. xcix; Ten Brink, "Eng. Lit.," Eng. Trans., iii. 127; Morley, "Eng. Writ.," vii. 180). "Prince Arturis Creacyoun" must have been a Court ode on the occasion of creating Arthur, the eldest son of Henry VIII., Prince of Wales and Earl of Chester in 1489. "The Boke of the Rosiar" may be the same as *A Lawde and Prayse made for our souereigne Lord the Kyng*, a poem to commemorate the accession of Henry VIII., beginning, "The Rose both White and Rede In one Rose now dothe grow." It was discovered in manuscript among the public Records, and printed by Dyce immediately after his preface, which was in type before it was found (Dyce, i., pp. ix.-xi.). "The Tratyse of Triumphis of the Rede Rose," which is stated to contain "many storis . . . that vnremembred longe tyme remayned," may have been an historical poem something like Drayton's "Barons' Wars." "Of the Bonehoms of Ashrige besyde Barkamstede," probably refers to a complimentary poem

in honour of the college of the Bonhommes at Ashridge, where the poet was hospitably entertained. "The False Fayth that now goth, which dayly is renude," may be some polemic against heresy in the spirit of *A Replycacion &c.*"; but it is more probable that "a deuoute Prayer to Moyses hornis, metryfyde merely, medelyd with scornis," was a profane gibe, like his *Deuoute Trentale*, than a sacred poem. Unmistakeable lampoons are his "Recule against Gaguyne of the Frenshe nacyoun," an attack upon Robert Gaguin, Minister-General of the Maturines, who was sent in 1490 by Charles VIII. as ambassador to England, and his "Apollo that whirllid vp his chare," which caused its victims "to snurre and snuf in the wynde . . . to skip, to stampe, and to stare," and which Skelton, afterwards repenting of his severity, begged Fame to erase from her books. "Johnn Iue, with Tofurth Jack," may be an invective against one John Ive, who, on the trial of a woman for heresy in 1511, was stated to have taught her those opinions at the end of the reign of Edward IV. (Dyce, ii. 329). It is doubtful whether "Good Aduysement, that brainles doth blame," should be classed as satiric or didactic. It probably partook of both characters. Among humorous poems must have been "The Balade of the Mustarde Tarte," "The Murnyng of the mapely rote," and his "Epitomis of the myller and his ioly make"; while some idea of the character of the following poem may be gathered

from the summary given by Skelton himself, "The vmblys of venyson, the botell of wyne: To fayre maistres Anne that shuld haue be sent, He wrate thereof many a praty lyne, Where it became, and whether it went, And how that it was wantonly spent." The "paiauntis that were played in Joyows Garde," refer not, as Collier thought, to pageants composed by Skelton and played at Arthur's Castle, but, as the context shows, to some escapade of gallantry in which "a do cam trippying in" through a "muse" in a mud wall, to the wrath of the parker. Erotic poems were "The Repete of the Recule of Rosamundis bowre," "The Mayden of Kent callid Counforte," "Of Louers testamentis and of there wanton wyllis," "How Tollas louyd goodly Phyllis," and possibly the unintelligible "Antomedon of Loues Meditacyoun" (where Dyce conjectures *Automedon*). *Saeris Solemniis* is coupled with *Vexilla regis* as a 'contemplacyoun,' while "of Castell Aungell the fenestral" cannot be classified without further information. There remain only the translations. "Of Tullis Familiars the translacyoun," and "Diodorus Siculus of my translacyoun Oute of fresshe Latine into owre Englysshe playne," are both mentioned with approval by Caxton in his preface to *The boke of Eneydos compyled by Vyrgyle* (1490), where he says, "For he hath late translated the epystlys of Tulle, and the boke of dyodorus syculus, and diuerse other werkes oute of latyn in to englysshe, not in rude and olde langage, but

in polysshed and ornate termes craftely, as he that hath redde vyrigyle, ouyde, tullye, and all the other noble poetes and oratours, to me vnknownen." In honour of Margaret, Countess of Derby, and mother of Henry VII., "owt of Frenshe into Englysshe prose, Of Mannes Lyfe the Peregrynacioun, He did translate, enterprete, and disclose"—a version of Deguillville's "*Pèlerinage de la Vie humaine*." It is probable that many of these lost works were never printed, but circulated in manuscript.

IV. LITERARY CHARACTERISTICS

2nd ed. coll.

 Skelton was peculiarly the product of the period which he represents. It has been well described as "an age of intellectual and social awakening; of chaotic opposition between old and new, between ecclesiasticism and secularism, between religiosity and sensuousness." His writings exhibit all the conflicting features of an age of transition. He might be paradoxically described in a series of antitheses. In one respect he is imitative, in another original. His spirit, like his language, is partly mediæval, partly modern. Paganism and Christianity are frankly combined, with no sense of incongruity, in his writings and his conduct. Now he appears as a religious mystic, then as an uncompromising realist; at one time as a serious moralist, at another as a ribald buffoon. He began his career as a courtier,

the tutor of a prince, and the official composer of State poems; he ended his days as the fearless and outspoken champion of the common people against tyranny and oppression in high places. At first the humble dependent and obsequious admirer of Cardinal Wolsey, he became his most virulent and audacious assailant. After dedicating a furious invective against some young Cambridge Wyclifites to "the reverend prelates and noble doctors of our mother holy Church," he contributed largely to the progress of the Reformation in England by his scathing satire on the corruption of the prelates and the abuses of the Church. Even his style shows the same contradictions, in its extraordinary combination of pedantic classicalism with racy vernacular.

It is not difficult to trace the influence of previous or contemporary writers or movements on particular poems. "Colyn Cloute" reproduces the spirit of Langland and the author of "Peres the Ploughmans Crede." Chaucer's "Hous of Fame" suggested the motive of the "Garlande of Laurell." Lydgate's "Falles of Princes" suggested the spirit of the elegy on Edward IV., and the form, as well as the spirit, of the elegy on the Earl of Northumberland. The dramatic movement, which, in the course of its development, had reached the phase of the Moralities and the Interludes, influenced the production of the extant Morality "Magnyfycence," and the lost Interludes "Nigramansir," "Virtue," and "Achademios." Of

contemporary writers Dunbar exercised the greatest influence on Skelton. His "Dirige to the King at Stirling" may have suggested the parody of the Roman Burial Service in "Phyllyp Sparowe," and the poems against Garnesche reflect the influence of "The Flyting of Dunbar and Kennedy." "The Bowge of Courte" owes its framework to Brandt's "Narren-Schiff," or its paraphrase, Barclay's "Shyppe of Fooles." The influence of the Oxford Humanists and the New Learning inspired "Colyn Cloute." The aims of Colet and his companions in the reform of the Church, as described by Green ("Short History," p. 310), read like an analysis of Skelton's satire. "Why Come Ye Nat to Courte?" may be regarded as attacking through Wolsey the social abuses which are described in the "Utopia."

With this variable factor of external influences from predecessors and contemporaries was combined the more or less constant factor of the poet's individuality, arising from national character, personal temperament, education, and social circumstances, producing a result which, if not exactly original, may well be called unique in English literature. The moral seriousness of the English people found expression in his elegies and religious poems, their hatred of injustice and oppression, in "Colyn Cloute" and "Why Come Ye Nat to Courte?" The English satirical spirit breathes in his lampoons and invectives, the English fervid but exclusive patriotism in his

pæans. Personal vanity is the mainspring of such an astonishingly egotistic composition as the "Garlande of Laurell," and is conspicuously prominent in all his utterances. The sensuousness of much of his work may be due partly to the artistic temperament, partly to the influence of the Renaissance in its "return to the senses and to natural life." The choleric spirit which characterises many of his writings may be only another manifestation of vanity in its sensitiveness to slights and affronts, imaginary or real. Wit, humour and irony would have made him almost the rival of Swift in satire had it not been for a certain want of restraint, which expresses itself in the fatal fluency of his language and the licentious freedom of his favourite metre. His education and distinctions at the two Universities account for the pedantry, the ostentatious learning, and the classical reminiscences which abound in his poems, as well as being the immediate cause of his translations and Latin verses. His early life at Court has left its influence on the "Bowge of Courte" and many of his official odes, while his life as parish priest at Diss may have affected his style by making him acquainted with the rustic phrases and idioms which he combines so effectively with his learned language. It may also have inspired him with sympathy for the sufferings of the labouring classes, as a similar experience inspired Swift in Ireland.

Skelton was not one of our great poets, indeed

Hallam denies him the title altogether. He had vigour and versatility, a lively fancy, mordant humour, and considerable power of characterisation, expressed in copious diction, with an occasional dainty grace and indefinable charm of phrase and rhythm. But his vigour often degenerated into intemperate violence. His versatility led him into a wide range of subject and treatment, which prevented the highest attainment in any one department. His fancy never rose to the level of the poetic imagination, and often betrayed him into the wildest vagaries. His humour was too often marred by ribaldry, scurrility and profanity. His characterisation is static rather than dynamic: there is no dramatic evolution of the character by action. His occasional daintiness of expression is outweighed by an unchastened and indiscriminating volubility. Too often he seems (to use a famous phrase) "intoxicated with the exuberance of his own verbosity."

In fact, his merit is comparative rather than absolute. He is distinctly above the level of his contemporaries, except Dunbar, but that level is not high. Among minnows he was not even a Triton. He is interesting rather to the historian, the antiquarian, and the student of literature, than to the general reader. The historian will find in his satires original and contemporary evidence of the social and political condition of England at the beginning of the sixteenth century. The antiquarian will find the daily life of our

ancestors under the Tudors, especially the manners and customs of the common people, depicted with coarse but effective realism in "Elynour Rummyng" and in frequent allusions here and there among the other poems. The student of the English language will find his works a storehouse of unique and obsolete words and phrases for the illustration and explanation of difficult passages in other writers. The student of literary development will see in him the typical representative of an age of transition, sensitive to the dying forces of the Chaucerian decadence, yet keenly responsive to the Italian influences which were changing the face of European literature—a ready reagent in the analysis of literary tendencies.

In two respects Skelton has left his mark on English literature. He supplied the pseudonym of Colin Clout under which, in the "Shepheards Calender," Spenser identified himself with his attack upon (the corruptions of the Church and his sympathy with the lower orders.) He invented the characteristic metre called after his name, which has been often imitated but never used with the same effect. "It was in lines of varying accentuation, but chiefly iambic, and usually, though not always, six-syllabled, with end-rimes double, triple, quadruple, or more, that danced forward in little shifting torrents—a rustic verse, as he called it, that served admirably to express either a rush of wrath or the light freaks of playfulness" (*Morley*). D'Israeli (quoted by Dyce)

624

says of it: "The Skeltonical short verse contracted into five or six, and even four syllables, is wild and airy. In the quick-returning rhymes, the playfulness of the diction, and the pungency of new words, usually ludicrous, often expressive, and sometimes felicitous, there is a stirring spirit which will be best felt in an audible reading. The velocity of his verse has a carol of its own. The chimes ring in the ear, and the thoughts are flung about like coruscations." Its origin was probably derived from the popular ballads, the lilt of the rhythm and the recurrence of the rime being adapted to catch the folk-ear and assist the memory. Its effect was to act as "a powerful solvent of the stiff, tight, traditional metre of the fifteenth century" (*Gosse*).

V. LANGUAGE

Skelton's language represents the transition from late Middle English to early Modern English, his earlier writings—for example, the "Bowge of Courte"—still retaining many characteristics of the older period, while the later poems, such as "Why Come Ye Nat to Courte?" show the influence of the Renaissance in a more latinized vocabulary and less antiquated style. The presence of many forms and phrases peculiar to Northern English lends colour to the theory which connects the poet with Cumberland. The fact that the two dictionaries found most useful in compiling the

Glossary were the "Promptorium, Parvulorum" (about 1440) and Palsgrave's "L'Eclaircissement de la langue Française" (1530), indicates the limits within which his vocabulary ranges. His spelling agrees in the main with that of Palsgrave, with some peculiarities of his own. On the whole, it is fairly regular, and need present no difficulty to the ordinary reader, who is advised not to trouble himself about it, but, on the other hand, not to regard it as eccentric and erroneous because it differs from modern spelling, but rather as probably more correct from an etymological point of view. The student who wishes to examine it more minutely will have to trace each word from its origin in accordance with the principles of English etymology, and will generally be rewarded for his trouble by finding some good reason for spelling which at first seems arbitrary. The derivation of such words as seem to embody some interesting etymological fact is generally given in the Glossary, but it has not been thought necessary to do this in the case of ordinary words, for which those who wish to know more about them may consult Skeat's "Etymological Dictionary."



TEXT

THE BOWGE OF COURTE

PHYLLYP SPAROWE

COLYN CLOUTE

WHY COME YE NAT TO COURTE?

HERE BEGYNNETH A LYTELL TREATYSE

NAMED

THE BOWGE OF COURTE.

THE PROLOGUE TO THE BOWGE OF COURTE.

IN autumpne, whan the sonne *in Virgine* *A*
By radyante hete enryped hath our corne ; *B*
Whan Luna, full of mutabylyte, *A*
As emperes the dyademe hath worne *B*
Of our pole artyke, smylynge halfe in scorne *B*
At our foly and our vnstedfastnesse ; *C*
The tyme whan Mars to werre hym dyde dres ; *C*

I, callynge to mynde the greate auctoryte
Of poetes olde, whyche full craftely,
Vnder as couerte termes as coude be,
Can touche a trouth and cloke it subtylly
Wyth fresshe vtteraunce full sentenciously ;
Dyuerse in style, some spared not vyce to wryte,
Some of moralyte nobly dyde endyte ;

10

Wherby I rede theyr renome and theyr fame
Maye neuer dye, bute euermore endure :
I was sore moued to aforce the same,

But Ignoraunce full soone dyde me dyscure,
 And shewed that in this arte I was not sure ;
 For to illumyne, she sayde, I was to dulle, 20
 Auysynge me my penne awaye to pulle,

And not to wryte; for he so wyll atteyne
 Excedynge fether than his connyng is,
 His hede maye be harde, but feble is his brayne,
 Yet haue I knowen suche er this ;
 But of reproche surely he maye not mys,
 That clymmeth hyer than he may fotynge haue ;
 What and he slyde downe, who shall hym saue ?

Thus vp and down my mynde was drawen and cast, 35
 That I ne wyste what to do was beste ; 30
 So sore enwered, that I was at the laste
 Enforced to slepe and for to take some reste :
 And to lye downe as soone as I me dreste,
 At Harwyche Porte slumbrynge as I laye,
 In myne hostes house, called Powers Keye.

Methoughte I sawe a shyppe, goodly of sayle,
 Come saylynge forth into that hauen brood,
 Her takelynge ryche and of hye apparayle :
 She kyste an anker, and there she laye at rode.
 Marchauntes her borden to see what she had lode : 40
 Therein they founde royall marchaundyse,
 Fraghted with plesure of what ye coude deuyse.

But than I thoughte I wolde not dwell behynde ;
 Amonge all other I put myselfe in prece.
 Than there coude I none aquentaunce fynde :

There was moche noyse ; anone one cryed, Cese !
 Sharpely commaundyng eche man holde hys pece :
 Maysters, he sayde, the shyp that ye here see,
 The Bowge of Courte it hyghte for certeynte :

The owner therof is lady of estate,
 Whoos name to tell is dame Saunce-pere ;
 Her marchaundyse is ryche and fortunate,
 But who wyll haue it muste paye therfore dere ;
 This royall chaffre that is shypped here
 Is called Fauore, to stonde in her good grace.
 Than sholde ye see there pressyng in a pace

⁵⁰
 "Pearlus"

Of one and other that wolde this lady see ;
 Whiche sat behynde a traues of sylke fyne,
 Of golde of tessew the fynest that myghte be,
 In a trone whiche fer clerer dyde shyne
 Than Phebus in his spere celestyne ;
 Whoos beaute, honoure, goodly porte,
 I haue to lytyll connyng to reporte.

60

But, of eche thyng there as I toke hede,
 Amonge all other was wrytten in her trone,
 In golde letters, this worde, whiche I dyde rede,
Garder le fortune, que est mauelz et bone !
 And, as I stode redyng this verse myselfe allone,
 Her chyef gentylwoman, Daunger by her name,
 Gaue me a taunte, and sayde I was to blame

R. Rose

70

To be so perte to prese so proudly vppe :
 She sayde she trowed that I had eten sause ;
 She asked yf euer I dranke of saucys cuppe.

And I than softly answered to that clause,
 That, so to saye, I had gyuen her no cause.
 Than asked she me, Syr, so God thé spede,
 What is thy name? and I sayde, it was Drede.

What mouyd thé, quod she, hydder to come?

Forsoth, quod I, to bye some of youre ware.
 And with that worde on me she gaue a glome
 With browes bente, and gan on me to stare
 Full daynnously, and fro me she dyde fare
 Leuyng me stondynge as a mased man :
 To whome there came an other gentylwoman ;

80

Desyre her name was, and so she me tolde,

Sayenge to me, Broder, be of good chere,
 Abasshe you not, but hardely be bolde,

Auaunce yourselfe to aproche and come nere :

What though our chaffer be neuer so dere,

Yet I auyse you to speke, for ony drede :

90

(Who spareth to speke, in fayth he spareth to spede.)

Maystres, quod I, I haue none aquentaunce,

That wyll for me be medyatoure and mene ;

And this an other, I haue but smale substaunce.

Pece, quod Desyre, ye speke not worth a bene :

✓ Chaucerian

Yf ye haue not, in fayth I wyll you lene

A precyous jewell, no rycher in this londe ;

Bone Auenture haue here now in your honde.

Shyfte now therwith, let see, as ye can,

In Bowge of Courte cheuysaunce to make ;

100

For I dare saye that there nys ertilly man

But, an he can Bone Auenture take,
 There can no fauour nor frendshyp hym forsake;
 Bone Auenture may brynge you in suche case
 That ye shall stonde in fauoure and in grace.

But of one thyng I werne you er I goo,
 < She that styreth the shyp, make her your frende. >

Maystres, quod I, I praye you tell me why soo,
 And how I maye that waye and meanes fynde.

Forsothe, quod she, how euer blowe the wynde, 110

Fortune gydeth and ruleth all oure shyppe: X

Whome she hateth shall ouer the see boorde skyp;

Whome she loueth, of all plesyre is ryche,

Whyles she laugheth and hath luste for to playe;

Whome she hateth, she casteth in the dyche,

For whan she frouneth, she thynketh to make a fray;

She cheryssheth him, and hym she casseth awaye.

Alas, quod I, how myghte I haue her sure?

In fayth, quod she, by Bone Auenture. >

Thus, in a rowe, of martchauntes a grete route 120

Suwed to Fortune that she wold be theyre frynde:

They thronge in fast, and flocked her aboute;

And I with them prayed her to haue in mynde.

She promysed to vs all she wolde be kynde:

Of Bowge of Court she asketh what we wold haue;

And we asked Fauoure, and Fauour she vs gaue.

*Thus endeth the Prologue; and begynneth the Bowge of
 Courte breuely compyled.*

Boccherius

*House of
 Fame*

DREDE.

The sayle is vp, Fortune ruleth our helme,
 We wante no wynde to passe now ouer all;
 Fauoure we haue tougher than any elme,
 That wyll abyde and neuer from vs fall: 130
 But vnder hony ofte tyme lyeth bytter gall;
 For, as me thoughte, in our shyppe I dyde see
 Full subtyll persones, in nombre foure and thre.

The fyrste was Fauell, full of flatery,
 Wyth fables false that well coude fayne a tale;
 The seconde was Suspecte, whiche that dayly
 Mysdempte eche man, with face deedly and pale;
 And Haruy Hafter, that well coude picke a male;
 With other foure of theyr affynyte,
Dysdayne, Ryotte, Dyssymuler, Subtylte. 140

Fortune theyr frende, with whome oft she dyde daunce;
 They coude not faile, thei thought, they were so sure;
 And oftentimes I wolde myselfe auaunce
 With them to make solace and pleasure;
 But my dysporte they coude not well endure;
 They sayde they hated for to dele with Drede.
 Than Fauell gan wyth fayre speche me to fede.

FAUELL.

Noo thyng erthely that I wonder so sore
 As of your connyng, that is so excellent;
 Deynte to haue with vs suche one in store, 150
 So vertuously that hath his dayes spent;

Fortune to you gyftes of grace hath lente :
 Loo, what it is a man to haue connyng !
 All erthly tresoure it is surmountynge.

Ye be an apte man, as ony can be founde,
 To dwell with vs, and serue my ladyes grace ;
 Ye be to her yea worth a thousande pounce ;
 I herde her speke of you within shorte space,
 Whan there were dyuerse that sore dyde you manace ;
 And, though I say it, I was myselfe your frende, 160
 For here be dyuerse to you that be vnkynde.

But this one thyng ye maye be sure of me ;
 For, by that Lorde that bought dere all mankynde,
 I can not flater, I muste be playne to thé ;
 And ye nede ought, man, shewe to me your mynde,
 For ye haue me whome faythfull ye shall fynde ;
 Whyles I haue ought, by God, thou shalt not lacke,
 And yf nede be, a bolde worde I dare cracke.

[Nay, naye, be sure, whyles I am on your syde,
 Ye maye not fall, truste me, ye maye not fayle ; 170
 Ye stonde in fauoure, and Fortune is your gyde,
 And, as she wyll, so shall our grete shyppe-sayle :
 Thyse lewde cok wattes shall neuermore preuayle
 Ageynste you hardely, therfore be not afrayde :
 Farewell tyll soone ; but no worde that I sayde.

DREDE.

[Than thanked I hym for his grete gentylnes :] *naïve narrator*
 But, as me thoughte, he ware on hym a cloke,
 That lyned was with doubtfull doublenes ;

a cloak lined with

Me thoughte, of wordes that he had full a poke ;
 His stomak stuffed ofte tymes dyde reboke : 180
 Suspycyon, me thoughte, mette hym at a brayde,
 And I drewe nere to herke what they two sayde.

In faythe, quod Suspecte, spake Drede no worde of me ?
 Why, what than ? wylte thou lete men to speke ?
 He sayth, he can not well accorde with thé.

Twyst, quod Suspecte, goo playe, hym I ne reke.
 By Cryste, quod Fauell, Drede is soleyne freke :
 What lete vs holde him vp, man, for a whyle ?
 Ye soo, quod Suspecte, he maye vs bothe begyle.

And whan he came walkyng soberly, 190
 Wyth whom and ha, and with a croked loke,
 Me thoughte, his hede was full of gelousy,
 His eyen rolynge, his hondes faste they quoke ;
 And to me warde the straye waye he toke :
 God spede, broder ! to me quod he than ;
 And thus to talke with me he began.

SUSPYCYON.

Ye remembre the gentylman ryghte nowe
 That commaunde with you, me thought, a party space ?
 Beware of him, for, I make God auowe,
 He wyll begyle you and speke fayre to your face : 200
 Ye neuer dwelte in suche an other place,
 For here is none that dare well other truste ;
 But I wolde telle you a thyng, and I durste.

Spake he a fayth no worde to you of me ?
 I wote, and he dyde, ye wolde me telle.

I haue a fauoure to you, wherof it be
 That I muste shewe you moche of my counselle :
 But I wonder what the deuyll of helle
 He sayde of me, whan he with you dyde talke :
 By myne auyse vse not with him to walke. 210

The soueraynst thyng that ony man maye haue,
 Is lytyll to saye, and moche to here and see ;
 For, but I trusted you, so God me saue,
 I wolde noo thyng so playne be ;
 To you oonly, me thynke, I durste shryue me
 For now am I plenarely dysposed
 To shewe you thynges that may not be disclosed.

DREDE.

Than I assured hym my fydelyte,
 His counseyle secrete neuer to dyscure,
 Yf he coude fynde in herte to truste me ; 220
 Els I prayed hym, with all my besy cure,
 To kepe it hymselfe, for than he myghte be sure
 That noo man erthly coude hym bewreye,
 Whyles of his mynde it were lockte with the keye.

By God, quod he, this and thus it is ;
 And of his mynde he shewed me all and some. ✓
 Farewell, quod he, we wyll talke more of this :
 Soo he departed there he wolde be come.
 I dare not speke, I promysed to be dome :
 But, as I stode musynge in my mynde, 230
 Haruy Hafter came lepynge, lyghte as lynde. ✓

Vpon his breste he bare a versynge boxe ;
 His throte was clere, and lustely coude fayne ;
 Me thoughte, his gowne was all furred wyth foxe ;
 And euer he sange, Sythe I am no thyng playne.
 To kepe him frome pykyng it was a grete payne :
 He gased on me with his gotyshe berde ;
 Whan I loked on hym, my purse was half aferde.

HARUY HAFTER.

Syr, God you saue ! why loke ye so sadde ?
 What thyng is that I maye do for you ? 240
 A wonder thyng that ye waxe not madde !
 For, and I studye sholde as ye doo nowe,
 My wytte wolde waste, I make God auowe.
 Tell me your mynde : me thynke, ye make a verse ;
 I coude it skan, and ye wolde it reherse.

But to the poynte shortely to procede,
 Where hathe your dwellynge ben, er ye cam here ?
 For, as I trowe, I haue sene you indede
 Er this, whan that ye made me royall chere.
 Holde vp the helme, loke vp, and lete God stere : 250
 I wolde be mery, what wynde that euer blowe,
 Heue and how rombelow, row the bote, Norman, rowe !

Prynces of yougthe can ye synge by rote ?
 Or shall I sayle wyth you a felashyp assaye :
 For on the booke I can not synge a note.
 Wolde to God, it wolde please you some daye
 A balade boke before me for to laye,
 And lerne me to synge, Re, my, fa, sol !
 And, whan I fayle, bobbe me on the noll.

Loo, what is to you a pleasure grete, 260

To haue that connyng and wayes that ye haue !

By Goddis soule, I wonder how ye gete

Soo greate pleasyre, or who to you it gaue :

Syr, pardone me, I am an homely knaue,

To be with you thus perte and thus bolde ;

But ye be welcome to our householde.

And, I dare saye, there is no man here inne

But wolde be glad of your company :

I wyste neuer man that so soone coude wynne

The fauoure that ye haue with my lady ; 270

I praye to God that it maye neuer dy :

It is your fortune for to haue that grace ;

As I be saued, it is a wonder case.

For, as for me, I serued here many a daye,

And yet vnneth I can haue my lyuyng :

But I requyre you no worde that I saye ;

For, and I knowe ony erthly thyng

That is agayne you, ye shall haue wetyng .

And ye be welcome, syr, so God me saue :

I hope here after a frende of you to haue. 280

DREDE.

Wyth that, as he departed soo fro me,

Anone ther mette with him, as me thoughte,

A man, but wonderly besene was he ;

He loked hawte, he sette eche man at noughte ;

His gawdy garment with scornys was all wrought ;

With indygnacyon lyned was his hode ;

He frowned, as he wolde swere by Cockes blode ;

He bote the lyppe, he loked passynge coye ;
 His face was belymmed, as byes had him stounge :
 It was no tyme with him to jape nor toye ; 290
 Enuye hathe wasted his lyuer and his lounge,
 Hatred by the herte so had hym wrounge,
 That he loked pale as assches to my syghte :
Dysdayne, I wene, this comerous crabes hyghte.

To Heruy Hafter than he spake of me,
 And I drewe nere to harke what they two sayde.
 Now, quod Dysdayne, as I shall saued be,
 I haue grete scorne, and am ryghte euyll apayed.
 Than quod Heruy, why arte thou so dysmayde ?
 By Cryste, quod he, for it is shame to saye ; 300
 To see Johan Dawes, that came but yester daye,

How he is now taken in conceyte,
 This doctour Dawcocke, Drede, I wene, he hyghte :
 By Goddis bones, but yf we haue som sleight,
 It is lyke he wyll stonde in our lyghte.
 By God, quod Heruy, and it so happen myghte ;
 Lete vs therfore shortely at a worde
 Fynde some mene to caste him ouer the borde.

By Him that me boughte, than quod Dysdayne,
 I wonder sore he is in suche conceyte. 310
 Turde, quod Hafter, I wyll thé no thyng layne,
 There muste for hym be layde some prety beyte ;
 We tweyne, I trowe, be not withoute dysceyte :
 Fyrste pycke a quarell, and fall oute with hym then,
 And soo outface hym with a carde of ten,

Forthwith he made on me a prowde assawte,
 With scornfull loke meuyd all in moode ;
 He wente aboute to take me in a fawte ;
 He frounde, he stared, he stamped where he stooode.
 I loykd on hym, I wende he had be woode. 320
 He set the arme proudly vnder the syde,
 And in this wyse he gan with me to chyde.

DISDAYNE.

Remembrest thou what thou sayd yester nyght ?
 Wylt thou abyde by the wordes agayne ?
 By God, I haue of thé now grete dyspyte ;
 I shall thé angre ones in euery vayne :
 It is greate scorne to see suche an hayne
 As thou arte, one that cam but yesterdaye,
 With vs olde seruauntes suche maysters to playne.

I tell thé, I am of countenance : 330
 What weneste I were ? I trowe, thou knowe not me.
 By Goddis woundes, but for dysplesauce,
 Of my querell soone wolde I venged be :
 But no force, I shall ones mete with thé ;
 Come whan it wyll, oppose thé I shall,
 What someuer auenture therof fall.

Trowest thou, dreuyll, I saye, thou gawdy knaue,
 That I haue deynte to see thé cherysshed thus ?
 By Goddis syde, my sworde thy berde shall shaue ;
 Well, ones thou shalte be chermed, I wus : 340
 Naye, strawe for tales, thou shalte not rule vs ;
 We be thy betters, and so thou shalte vs take,
 Or we shall thé oute of thy clothes shake.

DREDE.

Wyth that came Ryotte, russhynge all at ones,
 A rusty gallande, to-ragged and to-rente;
 And on the borde he whyrled a payre of bones,
Quater treye dewes he clatered as he wente;
 Now haue at all, by saynte Thomas of Kente!
 And euer he threwe and kyst I wote nere what:
 His here was growen thorowe oute his hat. 350

Thenne I behelde how he dysgyssed was:
 His hede was heuy for watchynge ouer nyghte,
 His eyen blereed, his face shone lyke a glas;
 His gowne so shorte that it ne couer myghte
 His rumpe, he wente so all for somer lyghte;
 His hose was garded wyth a lyste of grene,
 Yet at the knee they were broken, I wene.

His cote was checked with patches rede and blewe;
 Of Kyrkeby Kendall was his shorte demye;
 And ay he sange, In fayth, decon thou crewe; 360
 His elbowe bare, he ware his gere so nye;
 His nose a droppyng, his lypes were full drye;
 And by his syde his whynarde and his pouche,
 The deuyll myghte daunce therin for ony crowche.

Counter he coude *O lux* vpon a potte;
 An eestryche fedder of a capons taylor
 He set vp fresshely vpon his hat alofte:
 What reuell route! quod he, and gan to rayle

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What sholde I tell more of his rebaudrye ?

I was ashamed so to here hym prate :
He had no pleasure but in harlotrye.

Ay, quod he, in the deuylls date,
What arte thou ? I sawe thé nowe but late.
Forsothe, quod I, in this courte I dwell nowe.
Welcome, quod Ryote, I make God auowe.

RYOTE.

And, syr, in fayth why comste not vs amonge,
To make thé mery, as other felowes done ? 380
Thou muste swere and stare, man, al daye longe,
And wake all nyghte, and slepe tyll it be none ;
Thou mayste not studye, or muse on the mone ;
This worlde is nothyng but ete, drynke, and slepe,
And thus with vs good company to kepe.

Plucke vp thyne herte vpon a mery pyne,
And lete vs laugh a placke or tweyne at nale :
What the deuyll, man, myrthe was neuer one !
What, loo, man, see here of dyce a bale !
A brydelynge caste for that is in thy male ! 390
Now haue at all that lyeth vpon the burde !
Fye on this dyce. . . . !

Haue at the hasarde, or at the dosen browne,
Or els I pas a peny to a pounce !
Now, wolde to God, thou wolde leye money downe !
Lorde, how that I wolde caste it full rounde !
Ay, in my pouche a buckell I haue founde ;
The armes of Calyce, I haue no coyne nor crosse !
I am not happy, I renne ay on the losse.

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DREDE.

Gone is this knaue, this rybaude foule and leude ;
 He ran as fast as euer that he myghte :
 Vnthyftynes in hym may well be shewed,
 For whome Tyborne groneth both daye and nyghte.
 And, as I stode and kyste asyde my syghte,
 Dysdayne I sawe with Dyssymulacyon
 Standynge in sadde comunicacion. 420

But there was poyntyng and noddynge with the hede,
 And many wordes sayde in secrete wyse ;
 They wandred ay, and stode styll in no stede :
 Me thoughte, alwaye Dyscymular dyde deuyse ;
 Me passynge sore myne herte than gan agryse,
 I dempte and drede theyr talkynge was not good.
 Anone Dyscymular came where I stode.

Than in his hode I sawe there faces tweyne ;
 That one was lene and lyke a pyned goost,
 That other loked as he wolde me haue slayne : 430
 And to me warde as he gan for to coost,
 Whan that he was euen at me almoost,
 I sawe a knyfe hyd in his one sleue,
 Wheron was wryten this worde, *Myscheue*.

And in his other sleue, me thought, I sawe
 A spone of golde, full of hony swete,
 To fede a fole, and for to preue a dawe ;
 And on that sleue these wordes were wrete,
A false abstracte cometh from a fals concrete :
 His hode was syde, his cope was roset graye : 440
 Thyse were the wordes that he to me dyde saye.

DYSSYMULATION.

How do ye, mayster? ye loke so soberly:

As I be saued at the dredefull daye,

It is a perylous vyce, this enuy:

Alas, a connyng man ne dwelle maye

In no place well, but foles with hym fraye!

But as for that, connyng hath no foo

Saue hym that nought can, Scripture sayth soo.

I knowe your vertu and your lytterature

By that lytel connyng that I haue:

450

Ye be malygned sore, I you ensure;

But ye haue crafte your selfe alwaye to saue:

It is grete scorne to se a mysproude knaue

With a clerke that connyng is to prate:

Lete theym go lowse theym, in the deuylls date!

For all be it that this longe not to me,

Yet on my backe I bere suche lewde delynge:

Ryghte now I spake with one, I trowe, I see;

But, what, a strawe! I maye not tell all thyng.

By God, I saye there is grete herte brennyng

460

Betwene the persone ye wote of, you;

Alas, I coude not dele so with a Jew!

I wolde eche man were as playne as I;

It is a worlde, I saye, to here of some:

I hate this faynyng, fye vpon it, fye!

A man can not wote where to be come:

I wys I coude tell,—but humlery, home;

I dare not speke, we be so layde awayte,

For all our courte is full of dysceyte.

Now, by saynte Fraunceys, that holy man and frere, 470

I hate these wayes agayne you that they take :

Were I as you, I wolde ryde them full nere ;

And, by my trouthe, but yf an ende they make,

Yet wyll I saye some wordes for your sake,

That shall them angre, I holde thereon a grote ;

For some shall wene be hanged by the throte,

I haue a stoppynge oyster in my poke,

Truste me, and yf it come to a nede :

But I am lothe for to reyse a smoke,

Yf ye coude be otherwyse agrede ;

480

And so I wolde it were, so God me spede,

For this maye brede to a confusyon,

Withoute God make a good conclusyon.

Naye, see where yonder stondeth the teder man !

A flaterynge knaue and false he is, God wote ;

The dreuyll stondeth to herken, and he can :

It were more thryft, he boughte him a newe cote ;

It will not be, his purse is not on flote :

All that he wereth, it is borrowed ware ;

His wytte is thynne, his hode is threde bare.

490

More coude I saye, but what this is ynowe :

Adewe tyll soone, we shall speke more of this :

Ye muste be ruled as I shall tell you howe ;

Amendis maye be of that is now amys ;

And I am your, syr, so haue I blys,

In euery poynte that I can do or saye :

Gyue me your honde, farewell, and haue good daye.

DREDE.

Sodaynly, as he departed me fro,

Came pressynge in one in a wonder araye :

Er I was ware, behynde me he sayde, Bo ! 500

Thenne I, astonyed of that sodeyne fraye,

Sterte all at ones, I lyked no thyng his playe :

For, yf I had not quyckely fledde the touche,

He had plucte oute the nobles of my pouche.

He was trussed in a garmente strayte :

I haue not sene suche an others page ;

For he coude well vpon a casket wayte ;

His hode all pounsed and garded lyke a cage ;

Lyghte lyme fynger, he toke none other wage. ✓

Harken, quod he, loo here myne honde in thyne ; 510

To vs welcome thou arte, by saynte Quyntyne. ✓

DISCEYTE.

But, by that Lorde that is one, two, and thre,

I haue an errande to rounde in your ere :

He tolde me so, by God, ye maye truste me,

Parte remembre whan ye were there, ✓

There I wynked on you,—wote ye not where ?

In *A loco*, I mene *juxta* B :

Whoo is hym that is blynde and maye not see !

But to here the subtylte and the crafte,

As I shall tell you, yf ye wyll harke agayne ; 520

And, whan I sawe the horsons wolde you hafte,

To holde myne honde, by God, I had grete payne ;

For forthwyth there I had him slayne,

But that I drede mordre wolde come oute :

Who deleth with shrewes hath nede to loke aboute.

DREDE.

And as he rounded thus in myne ere
Of false collusyon confetryd by assente,
Me thoughte, I see lewde felawes here and there
Came for to slee me of mortall entente ;
And, as they came, the shypborde faste I hente, 530
And thoughte to lepe ; and euen with that woke,
Caughte penne and ynke, and wrote this lytyll boke.

I wolde therwith no man were myscontente ;
Besechyng you that shall it see or rede,
In euery poynte to be indyfferente,
Syth all in substaunce of slumbryng doth procede :
I wyll not saye it is mater in dede,
But yet oftyme suche dremes be founde trewe :
Now constrewe ye what is the resydewe.

Thus endeth the Bourge of Courte.

HERE AFTER FOLOWETH THE BOKE OF
PHYLLYP SPAROWE,

COMPYLED BY MAYSTER SKELTON, POETE LAUREATE.

Pla ce bo, ✓
Who is there, who ?
Di le xi, ✓
Dame Margery ;
Fa, re, my, my, ✓
Wherefore and why, why ?
For the sowle of Philip Sparowe, ✓
That was late slayn at Carowe, ✓
Among the Nones Blake, ✓
For that swete soules sake,
And for all sparowes soules,
Set in our bederolles,
Pater noster qui,
With an *Ave Mari,*
And with the corner of a Crede,
The more shalbe your mede.

10

Whan I remembre agayn
How mi Philyp was slayn,
Neuer halfe the payne
Was betwene you twayne,

20

Pyramus and Thesbe,
 As than befell to me :
 I wept and I wayled,
 The tearys downe hayled ;
 But nothyng it auayled
 To call Phylp agayne,
Whom Gyb our cat hath slayne. ✓

b: 2 ^{no} Skelton's Play

Gib, I saye, our cat
 Worrowyd her on that
 Which I loued best :
 It can not be exprest
 My sorowfull heuynesse,
 But all without redresse
 For within that stounde,
 Halfe slumbrynge, in a sounde
 I fell downe to the grounde.

30

Vnneth I kest myne eyes
 Towarde the cloudy skyes :
 But whan I dyd beholde
 My sparow dead and colde,
 No creatuer but that wolde
 Haue rewed vpon me,
 To behold and se
 What heuynesse dyd me pange ;
 Wherewith my handes I wrange,
 That my senaws cracked,
 As though I had ben racked,
 So payned and so strayned,
 That no lyfe wellnye remainyd.

40

I syghed and I sobbed,
 For that I was robbed
 Of my sparowes lyfe.

50

O mayden, wydow, and wyfe,
 Of what estate ye be,
 Of hye or lowe degre,
 Great sorowe than ye myght se,
 And lerne to wepe at me !
 Such paynes dyd me frete,
 That myne hert dyd bete,
 My vysage pale and dead,
 Wanne, and blewe as lead ;
 The panges of hatefull death
 Wellnye had stopped my breath.

60

Heu, heu, me,
 That I am wo for thé!
Ad Dominum, cum tribularer, clamavi : v
 Of God nothyng els craue I
 But Phyllypes soule to kepe
 From the marees deepe
 Of Acherontes well, v
 That is a flode of hell ;
 And from the great Pluto,
 The prynce of endles wo ;
 And from foule Alecto,
 With vysage blacke and blo ;
 And from Medusa, that mare,
 That lyke a fende doth stare ;
 And from Megeras edders,
 For rufflyng of Phillips fethers,
 And from her fyry sparklynges,
 For burnyng of his wynges ;
 And from the smokes sowre
 Of Proserpinas bowre ;
 And from the dennes darke,

70

80

Wher Cerberus doth barke,
 Whom Theseus dyd afraye,
 Whom Hercules dyd outraye,
 As famous poetes say ;
 From that hell hounde,
 That lyeth in cheynes bounde,
 With gastly hedes thre,
 To Jupyter pray we
 That Phyllyp preserued may be !
 Amen, say ye with me !

90

Do mi-nus,

Helpe nowe, swete Jesus !
Leuari oculos meos in montes :
 Wolde God I had Zenophontes,
 Or Socrates the wyse,
 To shew me their deuyse,
 Moderatly to take
 This sorow that I make
 For Phyllip Sparowes sake !
 So feruently I shake,
 I fele my body quake ;
 So vrgently I am brought
 Into carefull thought.
 Like Andromach, Hectors wyfe,
 Was wery of her lyfe,
 Whan she had lost her ioye,
 Noble Hector of Troye ;
 In lyke maner also
 Encreaseth my dedly wo,
 For my sparowe is go.

100

110

It was so prety a fole,
 It wold syt on a stole,

perhaps the
 refrain was
 sung

And lerned after my scole
 For to kepe his cut,
 With, Phyllyp, kepe your cut !

It had a veluet cap, 120
 And wold syt vpon my lap,
 And seke after small wormes,
 And somtyme white bred crommes ;
 And many tymes and ofte
 Betwene my brestes softe
 It wolde lye and rest ;
 It was propre and prest.

Somtyme he wolde gaspe
 Whan he sawe a waspe ;
 A fly or a gnat, 130
 He wolde flye at that ;
 And prytely he wold pant
 Whan he saw an ant ;
 Lord, how he wolde pry
 After the butterfly !
 Lorde, how he wolde hop
 After the gressop !
 And whan I sayd, Phyp, Phyp,
 Than he wold lepe and skyp,
 And take me by the lyp. 140

Alas, it wyll me slo,
 That Phyllyp is gone me fro !

Si in i qui ta tes,
 Alas, I was euyll at ease !
De pro fun dis cla ma vi,
 Whan I sawe my sparowe dye !

Nowe, after my dome,
 Dame Sulpicia at Rome,

Whose name registryd was
 For euer in tables of bras,
 Because that she dyd pas
 In poesy to endyte,
 And eloquently to wryte,
 Though she wolde pretende
 My sparowe to commende,
 I trowe she coude not amende
 Reportyng the vertues all
 Of my sparowe royall.

150

For it wold come and go,
 And fly so to and fro ;
 And on me it wolde lepe
 Whan I was aslepe,
 And his fethers shake,
 Wherewith he wolde make
 Me often for to wake,

160

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He dyd nothyng perde
 But syt vpon my kne :
 Phyllyp, though he were nyse,
 In him it was no vyse ;
 Phyllyp had leue to go
 To pyke my lytell too ;
 Phillip myght be bolde
 And do what he wolde ;
 Phillip wolde seke and take
 All the flees blake
 That he coude there espye
 With his wanton eye.

180

O pe ra,
 La, soll, fa, fa,

Confitebor tibi, Domine, in toto corde meo.

Alas, I wold ryde and go
 A thousand myle of grounde!
 If any such might be found,
 It were worth an hundreth pound
 Of kynge Cresus golde, 190
 Or of Attalus the olde,
 The ryche prynce of Pargame,
 Who so lyst the story to se.
 Cadmus, that his syster sought,
 And he shold be bought
 For golde and fee,
 He shuld ouer the see,
 To wete if he coulde brynge
 Any of the ofsprynge,
 Or any of the blode. 200
 But whoso vnderstode
 Of Medeas arte,
 I wolde I had a parte
 Of her crafty magyke!
 My sparowe than shuld be quycke
 With a charme or twayne,
 And playe with me agayne.
 But all this is in vayne
 Thus for to complayne.

I toke my sampler ones, 210
 Of purpose, for the nones,
 To sowe with stytchis of sylke
 My sparow whyte as mylke,
 That by representacyon
 Of his image and facyon,
 To me it myght importe

Some pleasure and comferte
 For my solas and sporte :
 But whan I was sowing his beke,
 Methought, my sparow did speke, 220
 And opened his prety byll,
 Saynge, Mayd, ye are in wyll
 Agayne me for to kyll,
 Ye prycke me in the head !
 With that my nedle waxed red,
 Methought, of Phyllyps blode ;
 Myne hear ryght vpstode,
 And was in suche a fray,
 My speche was taken away.
 I kest downe that there was, 230
 And sayd, Alas, alas,
 How commeth this to pas ?
 My fyngers, dead and colde,
 Coude not my sampler holde ;
 My nedle and threde
 I threwe away for drede.
 The best now that I maye,
 Is for his soule to pray :
A porta inferi,
 Good Lorde, haue mercy 240
 Vpon my sparowes soule,
 Wryten in my bederoule !
Au di vi ro cem,
 Japhet, Cam, and Sem,
Mag ni fi cat,
 Shewe me the ryght path³
 To the hylles of Armony,
 Wherfore the birdes yet cry

Of your fathers bote,
 That was sometyme aflote, 250
 And nowe they lye and rote ;
 Let some poetes wryte
 Deucalyons flode it hyght :
 But as verely as ye be
 The naturall sonnes thre
 Of Noe the patryarke,
 That made that great arke,
 Wherin he had apes and owles,
 Beestes, byrdes, and foules,
 That if ye can fynde 260
 Any of my sparowes kynde,
 God sende the soule good rest !
 I wolde haue yet a nest
 As prety and as prest
 As my sparowe was.
 But my sparowe dyd pas
 All sparowes of the wode
 That were syns Noes flode,
 Was neuer none so good ;
 Kynge Phylp of Macedony 270
 Had no such Phylp as I,
 No, no, syr, hardely.

That vengeaunce I aske and crye,
 By way of exclamacyon,
 On all the hole nacyon
 Of cattles wylde and tame ;
 God send them sorowe and shame !
 That cat specyally
 That slew so cruelly
 My lytell prety sparowe 280

That I brought vp at Carowe.

O cat of carlyshe kynde,
The fynde was in thy mynde
Whan thou my byrde vntwynde !
I wold thou haddest ben blynde !

The leopardes sauage,
The lyons in theyr rage,
Myght catche thé in theyr pawes,
And gnawe thé in theyr iawes !

The serpentes of Lybany 290

Myght styngé thé venymously !
The dragonés with their tonges
Might poyson thy lyuer and longes !
The mantycors of the montaynes
Myght fede them on thy braynes !

Melanchates, that hounde
That plucked Acteon to the grounde,
Gaue hym his mortall wounde,
Chaunged to a dere,

The story doth appere, 300
Was chaunged to an harte :

So thou, foule cat that thou arte,

The selfe same hounde
Myght thé confounde,
That his owne lord bote,
Myght byte asondre thy throte !

Of Inde the gredy gypes
Myght tere out all thy trypes !
Of Arcady the beares
Myght plucke awaye thyne eares ! 310

The wylde wolfe Lycaon
Byte asondre thy backe bone !

Of Ethna the brennyng hyl,
 That day and night brenneth styl,
 Set in thy tayle a blase,
 That all the world may gase
 And wonder vpon thé,
 From Occyan the greate se
 Vnto the Iles of Orchady,
 From Tyllbery fery
 To the playne of Salysbery!
 So trayterously my byrde to kyll
 That neuer ought thé euyl wyll!

320

Was neuer byrde in cage
 More gentle of corage
 In doynge his homage
 Vnto his souerayne.
 Alas, I say agayne,
 Deth hath departed vs twayne!
 The false cat hath thé slayne :
 Farewell, Phyllyp, adew!
 Our Lorde thy soule reskew !
 Farewell without restore,
 Farewell for euermore !

330

And it were a Jewe,
 It wolde make one rew,
 To se my sorow new.
 These vylanous false cattes
 Were made for myse and rattes,
 And not for byrdes smale.
 Alas, my face waxeth pale,
 Tellynge this pyteyus tale,
 How my byrde so fayre,
 That was wont to repayre,

340

And go in at my spayre,
 And crepe in at my gore
 Of my gowne before,
 Flyckerynge with his wynges !
 Alas, my hert it stynges,
 Remembrynge prety thynges ! 350
 Alas, myne hert it sleth
 My Phyllyppes dolefull deth,
 Whan I remembre it,
 How pretely it wolde syt,
 Many tymes and ofte,
 Vpon my fynger aloft !
 I played with him tyttell tattyll,
 And fed him with my spattyll,
 With his byll betwene my lippes ;
 It was my prety Phyppes ! 360
 Many a prety kusse
 Had I of his swete musse ;
 And now the cause is thus,
 That he is slayne me fro,
 To my great payne and wo.

Of fortune this the chaunce
 Standeth on varyaunce :
 Oft tyme after pleasaunce
 Trouble and greuaunce ;
 No man can be sure 370
 Allway to haue pleasure :
 As well perceyue ye maye
 How my dysport and play
 From me was taken away
 By Gyb, our cat sauage,
 That in a furious rage

Caught Phyllyp by the head,
And slew him there starke dead

Kyrie, eleison,
Christe, eleison,
Kyrie, eleison !

380

For Phyllyp Sparowes soule,
Set in our bederolle,
Let vs now whysper
A *Pater noster*.

Lauda, anima mea, Dominum !

To wepe with me loke that ye come,
All maner of brydes in your kynd ;
Se none be left behynde.

To mornynge loke that ye fall
With dolorous songes funerall,
Some to synge, and some to say,
Some to wepe, and some to pray,
Euery byrde in his laye.

390

The goldfynche, the wagtayle ;
The ianglynge iay to rayle,
The fleckyd pye to chatter
Of this dolorous mater ;
And robyn redbrest,

He shall be the preest
The requiem masse to synge,
Softly warbelynge,
With helpe of the red sparow.

And the chattrynge swallow,
This herse for to halow ;
The larke with his longe to ;
The spynke, and the martynet also ;
The shouelar with his brode bek ;

A mass
400
of bias

The doterell, that folyshe pek,
 And also the mad coote, 410
 With a balde face to toote ;
 The feldefare, and the snyte ;
 The crowe, and the kyte ;
 The rauyn, called Rolfe,
 His playne songe to solfe ;
 The partryche, the quayle ;
 The plouer with vs to wayle ;
 The woodhackle, that syngeth chur
 Horsly, as he had the mur ;
 The lusty chauntyng nyghtyngale ; 420
 The popyngay to tell her tale,
 That toteth oft in a glasse,
 Shal rede the Gospell at masse ;
 The mauys with her whystell
 Shal rede there the pystell.
 But with a large and a longe
 To kepe iust playne songe,
 Our chaunters shalbe the cuckoue,
 The culuer, the stockedowue,
 With puwyt the lapwyng, 430
 The versycles shall syng.

The bitter with his bumpe,
 The crane with his trumpe,
 The swan of Menander,
 The gose and the gander,
 The ducke and the drake,
 Shall watche at this wake ;
 The pecocke so prowde,
 Bycause his voyce is lowde,
 And hath a glorious tayle 440

He shall syng the grayle ;
 The owle, that is so foule,
 Must helpe vs to houle ;
 The heron so gaunce,
 And the cormoraunce,
 With the fesaunte,
 And the gaglynge gaunte,
 And the churlysshe chowgh ;
 The route and the kowgh ;
 The barnacle, the bussarde, 450
 With the wilde mallarde ;
 The dyuendop to slepe ;
 The water hen to wepe ;
 The puffin and the tele
 Money they shall dele
 To poore folke at large,
 That shall be theyr charge ;
 The semewe and the tytmose ;
 The wodcocke with the longe nose ;
 The threstyl with her warblyng ; 460
 The starlyng with her brablyng ;
 The roke, with the ospraye
 That putteth fysshes to a fraye ;
 And the denty curlewe,
 With the turtyll most trew.

At this *Plucebo*

We may not well forgo
 The countrynge of the coe :
 The storke also,
 That maketh his nest 470
 In chymneyes to rest ;
 Within those walles

No broken galles
 May there abyde
 Of cokoldry syde,
 Or els phylosophy
 Maketh a great lye.

The estryge, that wyll eate
 An horshowe so great,
 In the stede of meate
 Such feruent heat
 His stomake doth freat ;
 He can not well fly,
 Nor synge tunably,
 Yet at a brayde
 He hath well assayde
 To solfe aboue ela,
 Ga, lorell, fa, fa ;

480

Ne quando

Male cantando,

490

The best that we can,
 To make hym our belman,
 And let hym ryng the bellys ;
 He can do nothyng ellys.

Chaunteclere, our coke,
 Must tell what is of the clocke
 By the astrology
 That he hath naturally
 Conceyued and cought,
 And was neuer tought
 By Albumazer
 The astronomer,
 Nor by Ptholomy
 Prince of astronomy,

500

Nor yet by Haly;
 And yet he croweth dayly
 And nightly the tydes
 That no man abydes,
 With Partlot his hen.

* * * * * 510

The byrde of Araby,
 That potencyally
 May neuer dye,
 And yet there is none
 But one alone;
 A phenex it is

Phoenix

This herse that must blys
 With armatycke gummes 520

That cost great summes,
 The way of thurification
 To make a fumigation,
 Swete of reflary,
 And redolent of eyre,
 This corse for to sence
 With greate reuerence,

As patryarke or pope
 In a blacke cope;

Whyles he senseth [the herse], 530
 He shall synge the verse,

Libera me,

In de, la, soll, re,

Softly bemole

For my sparowes soule.

Plinni sheweth all

In his story naturall

What he doth fynde

Of the phenyx kynde ;
 Of whose incyneracyon 540
 There ryseth a new creacyon
 Of the same facyon
 Without alteracyon,
 Sauyng that olde age
 Is turned into corage
 Of fresshe youth agayne ;
 This matter trew and playne,
 Playne matter indede,
 Who so lyst to rede.

But for the egle doth flye 550
 Hiest in the skye,
 He shall be the sedeaue,
 The quere to demeane,
 As prouost pryncypall,
 To teach them theyr ordynall ;
 Also the noble fawcon,
 With the gerfawcon,
 The tarsell gentyll,
 They shall morne soft and styl
 In theyr amyssse of gray ; 560

The sacre with them shall say
Dirige for Phyllyppes soule ;
 The goshaue shall haue a role
 The queresters to controll ;
 The lanners and the marlyons
 Shall stand in their morning gounes ;
 The hobby and the muskette
 The sensors and the crosse shall fet
 The kestrell in all this warke
 Shall be holy water clarke. 570

And now the darke cloudy nyght
 Chaseth away Phebus bryght,
 Taking his course toward the west,
 God sende my sparoes sole good rest !
Requiem eternam dona eis, Domine !
 Fa, fa, fa, my, re, re,
A por ta in fe ri,
 Fa, fa, fa, my, my.

Credo videre bona Domini,
 I pray God, Phillip to heuen may fly ! 580
Domine, exaudi orationem meam !
 To heuen he shall, from heuen he cam !
Do mi nus vo bis cum !
 Of al good praiers God send him sum !

Oremus.
Deus, cui proprium est misereri et parcere,
 On Phillips soule haue pyte !
 For he was a prety cocke,
 And came of a gentyll stocke.
 And wrapt in a maiden es smocke, 590
 And cherysshed full dayntely,
 Tyll cruell fate made him to dy :
 Alas, for dolefull desteny !
 But whereto shuld I
 Lenger morne or crye ?
 To Jupyter I call,
 Of heuen emperyall,
 That Phyllyp may fly
 Aboue the starry sky,

* * * * * 600
 Amen, amen, amen !

Yet one thyng is behynde,

That now commeth to mynde ;
 An epytaphe I wold haue
 For Phyllyppes graue :
 But for I am a mayde,
 Tymerous, halfe a frayde,
 That neuer yet asayde
 Of Elyconys well,
 Where the Muses dwell ;
 Though I can rede and spell,
 Recounte, reporte, and tell
 Of the Tales of Caunterbury,
 Some sad storyes, some mery ;
 As Palamon and Arcet,
 Duke Theseus, and Partelet ;
 And of the Wyfe of Bath,
 That worketh moch scath
 Whan her tale is tolde
 Amonge huswyues bolde,
 How she controlde
 Her husbandes as she wolde,
 And them to despyse
 In the homylyest wyse,
 Brynge other wyues in thought
 Their husbandes to set at nought :
 And though that rede haue I
 Of Gawen and syr Guy,
 And tell can a great pece
 Of the Golden Flece,
 How Jason it wan,
 Lyke a valyaunt man ;
 Of Arturs rounde table,
 With his knightes commendable,

The epitaph.

610

620

630

And dame Gaynour, his quene,
 Was somewhat wanton, I wene :
 How syr Launcelote de Lake
 Many a spere brake
 For his ladyes sake ; 640
 Of Trystram, and kynge Marke,
 And al the hole warke
 Of Bele Isold his wyfe,
 For whom was moch stryfe ;
 * * * * *
 And of syr Lybius,
 Named Dysconius ; 650
 Of Quater Fylz Amund,
 And how they were sommonde
 To Rome, to Charlemayne,
 Vpon a great payne,
 And how they rode eche one
 On Bayarde Mountalbon ;
 Men se hym now and then
 In the forest of Arden :
 What though I can frame
 The storyes by name 660
 Of Judas Machabeus,
 And of Cesar Julious ;
 And of the loue betwene
 Paris and Vyene ;
 And of the duke Hannyball,
 That made the Romaines all
 Fordrede and to quake ;
 How Scipion dyd wake
 The cytye of Cartage,
 Which by his vnmerciful rage 670

He bete downe to the grounde :
And though I can expounde
Of Hector of Troye,
That was all theyr ioye,
Whom Achylles slew,
Wherfore all Troy dyd rew ;
And of the loue so hote
That made Troylus to dote
Vpon fayre Cressyde,
And what they wrote and sayd, 680
And of theyr wanton wylls
Pandaer bare the bylles
From one to the other ;
His maisters loue to further,
Somtyme a presyous thyng,
An ouche, or els a ryng ;
From her to hym agayn
Somtyme a prety chayn,
Or a bracelet of her here,
Prayd Troylus for to were 690
That token for her sake ;
How hartely he dyd it take,
And moche therof dyd make ;
And all that was in vayne,
For she dyd but fayne ;
The story telleth playne,
He coulde not optayne,
Though his father were a kyng,
Yet there was a thyng
That made the male to wryng ; 700
She made hym to syng
The song of louers lay ;

Musyng nyght and day,
Mournyng all alone,
Comfort had he none,
For she was quyte gone ;
Thus in conclusyon,
She brought him in abusyon ;
In ernest and in game
She was moch to blame ; 710
Disparaged is her fame,
And blemysshed is her name,
In maner half with shame ;
Troylus also hath lost
On her moch loue and cost,
And now must kys the post ;
Pandara, that went betwene,
Hath won nothing, I wene,
But lyght for somer grene ;
Yet for a speciall laud 720
He is named Troylus baud,
Of that name he is sure
Whyles the world shall dure :

Though I remembre the fable
Of Penelope most stable,
To her husband most trew,
Yet long tyme she ne knew
Whether he were on lyue or ded ;
Her wyt stood her in sted,
That she was true and iust 730
For any bodely lust
To Ulixes her make,
And neuer wold him forsake :
Of Marcus Marcellus

A proces I could tell vs ;
 And of Anteocus ;
 And of Josephus
De Antiquitatibus ;
 And of Mardocheus,
 And of great Assuerus, 740
 And of Vesca his queene,
 Whom he forsoke with teene,
 And of Hester his other wyfe,
 With whom he ledd a plesaunt life ;
 Of kyng Alexander ;
 And of kyng Euander ;
 And of Porcena the great,
 That made the Romayns to sweat :
 Though I haue enrold
 A thousand new and old 750
 Of these historious tales,
 To fyll bougets and males
 With bokes that I haue red,
 Yet I am nothyng sped,
 And can but lytell skyll
 Of Ouyd or Virgyll,
 Or of Plutharke,
 Or Frauncys Petrarke,
 Alcheus or Sapho,
 Or such other poetes mo, 760
 As Linus and Homerus,
 Euphorion and Theocritus,
 Anacreon and Arion,
 Sophocles and Philemon,
 Pyndarus and Symonides,
 Philistion and Phorocides ;

These poetes of auntyente,
They ar to diffuse for me :

For, as I tofore haue sayd,

I am but a yong mayd,

770

And cannot in effect

My style as yet direct

With Englysh wordes elect :

Our naturall tong is rude,

And hard to be enneude

With pullysshed termes lusty ;

Our language is so rusty,

So cankered, and so full

Of frowardes, and so dull,

That if I wolde apply

To wryte ornatly,

780

I wot not where to fynd

Termes to serue my mynde.

Gowers Englysh is olde,

And of no value told ;

His mater is worth gold,

And worthy to be enrold.

In Chauser I am sped,

His tales I haue red :

His mater is delectable,

790

Solacious, and commendable ;

His Englysh well alowed,

So as it is enprowed,

For as it is employd,

There is no Englysh voyd,

At those dayes moch commended,

And now men wold haue amended

His Englysh, whereat they barke,

And mar all they warke :

Chaucer, that famus clerke,

800

His termes were not darke,

But plesaunt, easy, and playne ;

No worde he wrote in vayne.

Also Johnn Lydgate

Wryteth after an hyer rate ;

It is dyffuse to fynde

The sentence of his mynde,

Yet wryteth he is in kynd,

No man that can amend

Those maters that he hath pende ;

810

Yet some men fynde a faute,

And say he wryteth to haute.

Wherefore hold me excused

If I haue not well perused

Myne Englyssh halfe abused ;

Though it be refused,

In worth I shall it take,

And fewer wordes make.

But, for my sparowes sake,

Yet as a woman may,

820

My wyt I shall assay

An epytaphe to wryght

In Latyne playne and lyght,

Wherof the elegy

Foloweth by and by :

Flos volucrum formose, vale !

Philippe, sub isto

Marmore jam recubas,

Qui mihi carus eras.

Semper erunt nitido

830

*Radiantia sidera celo ;
Impressusque meo
Pectore semper eris.
Per me laurigerum
Britonum Skeltonida vatem
Hæc cecinisse licet
Ficta sub imagine texta
Cujus eras volucris,
Prestanti corpore virgo :
Candida Nais erat,
Formosior ista Joanna est ;
Docta Corinna fuit,
Sed magis ista sapit.
Bien men souient.*

840

THE COMMENDACIONS.

*Beati im ma cu la ti in via,
O gloriosa fœmina !
Now myne hole imaginacion
And studyous medytacion
Is to take this commendacyon
In this consyderacion ;
And vnder pacyent tolleracyon
Of that most goodly mayd
That Placebo hath sayd,
And for her sparow prayd
In lamentable wyse,
New wyll I enterpryse,
Thorow the grace dyuyn
Of the Muses nyne,
Her beautye to commende,*

850

If Arethusa wyll send 860
Me enfluence to endyte,
And with my pen to wryte;
If Apollo wyll promyse
Melodyously it to denyse
His tunable harpe stryngges
With armony that synges
Of princes and of kynges
And of all pleasaunt thynges,
Of lust and of delyght,
Thorow his godly myght; 870
To whom be the laude ascrybed
That my pen hath enbybed
With the aureat droppes,
As verely my hope is,
Of Thagus, that golden flod,
That passeth all erthly good;
And as that flode doth pas
Al floodes that euer was
With his golden sandes,
Who so that vnderstandes 880
Cosmography, and the stremys
And the floodes in straunge remes,
Ryght so she doth excede
All other of whom we rede,
Whose fame by me shall sprede
Into Perce and Mede,
From Brytons Albion
To the Towre of Babilon.
I trust it is no shame,
And no man wyll me blame, 890
Though I regester her name

In the courte of Fame ;
 For this most goodly floure;
 This blossome of fresshe coulour.
 So Jupiter me socour,
 She floryssheth new and new
 In bewte and vertew :

Hac claritate gemina

O gloriosa femina,

Rétribue servo tuo, vivifica me !

900

Labia mea laudabunt te.

But enforced am I
 Openly to askry,
 And to make an outcri
 Against odious Enui,
 That euermore wil ly,

And say cursedly ;

With his ledder ey,

And chekes dry ;

With vysage wan,

910

As swarte as tan ;

His bones crake,

Leane as a rake ;

His gummes rusty

Are full vnlusty ;

Hys herte withall

Bytter as gall ;

His lyuer, his longe

With anger is wronge ;

His serpentis tonge

920

That many one hath stonge ;

He frowneth euer ;

He laugheth neuer,

Euen nor morow,
 But other mennes sorow
 Causeth him to gryn
 And reioyce therin ;
 No slepe can him catch,
 But euer doth watch,
 He is so bete 930
 With malyce, and frete
 With angre and yre,
 His foule desyre
 Wyll suffre no slepe
 In his hed to crepe ;
 His foule semblaunt
 All displeasaunte ;
 Whan other ar glad,
 Than is he sad ;
 Frantyke and mad ; 940
 His tong neuer styll
 For to say yll,
 Wrythyng and wringyng,
 Bytyng and styngyng ;
 And thus this elf
 Consumeth himself,
 Hymself doth slo
 Wyth payne and wo.
 This fals Enuy
 Sayth that I 950
Vse great folly
For to endyte,
And for to wryte,
And spend my tyme
In prose and ryme,

For to expres

The noblenes

Of my maistres,

That causeth me

Studious to be

960

To make a relation

Of her commendation ;

And there agayne

Enuy doth complayne,

And hath disdayne ;

But yet certayne

I wyll be playne,

And my style dres

To this prosses.

Now Phebus me ken

970

To sharpe my pen,

And lede my fyst

As hym best lyst,

That I may say

Honour alway

Of womankynd !

Trouth doth me bynd

And loyalte

Euer to be

Their true bedell,

980

To wryte and tell

How women excel

In noblenes ;

As my maistres,

Of whom I thynk

With pen and ynk

For to compyle

Some goodly style;
 For this most goodly floure,
 This blossome of fresh coloure, 990
 So Jupyter me socoure,
 She flourissheth new and new
 In beaute and vertew:

*Hac claritate gemina
 O gloriosa femina,
 Legem pone mihi, domina, in viam justifica-
 tionum tuarum!*
*Quemadmodum desiderat cervus ad fontes
 aquarum.*

How shall I report
 All the goodly sort
 Of her fetures clere, 1000
 That hath non erthly pere?
 Her fauour of her face
 Ennewed all with grace,
 Confort, pleasure, and solace,
 Myne hert doth so embrace,
 And so hath rauyshed me
 Her to behold and se,
 That in wordes playne
 I cannot me refrayne
 To loke on her agayne: 1010
 Alas, what shuld I fayne?
 It wer a plesaunt payne
 With her aye to remayne.

Her eyen gray and stepe
 Causeth myne hert to lepe;
 With her browes bent
 She may well represent

*Palen
 to
 come*

Fayre Lucres, as I wene,
 Or els fayre Polexene,
 Or els Caliope,
 Or els Penolope ;
 For this most goodly floure,
 This blossome of fresshe coloure,
 So Jupiter me socoure,
 She florisheth new and new
 In beautye and vertew :

1020

Hac claritate gemina
O gloriosa femina,
Memor esto verbi tui servo tuo!
Servus tuus sum ego.

1030

The Indy saphyre blew
 Her vaynes doth ennew ;
 The orient perle so clere,
 The whytnesse of her lere ;
 The lusty ruby ruddes
 Resemble the rose buddes ;
 Her lypes soft and mery
 Emblomed lyke the chery,
 It were an heuenly blysse
 Her sugred mouth to kysse.

1040

Her beautye to augment,
 Dame Nature hath her lent
 A warte vpon her cheke,
 Who so lyst to seke
 In her vysage a skar,
 That semyth from afar
 Lyke to the radyant star,
 All with fauour fret,
 So properly it is set :

She is the vyolet,1050
 The daysy delectable,
 The columbine commendable,
 The ielofer amyable;
 [For] this most goodly floure,
 This blossom of fressh colour,
 So Jupiter me succour,
 She florysheth new and new
 In beaute and vertew :

Hac claritate gemina

O gloriosa femina,

1060

Bonitatem fecisti cum seruo tuo, domina,

Et ex praeconcordiis sonant praeconia !

And whan I perceyued
 Her wart and conceyued,
 It cannot be denayd
 But it was well conuayd,
 And set so womanly,
 And nothyng wantonly,
 But ryght conuenyently,
 And full congruently,1070
 As Nature cold deuyse,
 In most goodly wyse ;
 Who so lyst beholde,
 It makethe louers bolde
 To her to sewe for grace,
 Her fauoure to purchase ;
 The sker upon her chyn,
 Enhached on her fayre skyn,
 Whyter than the swan,
It wold make any man1080
To forget deadly syn

Her fauour to wyn ;

For this most goodly floure,
This blossom of fressh coloure,
So Jupiter me socoure,
She flouryssheth new and new
In beaute and vertew :

Hac claritate gemina

O gloriosa femina,

Defecit in salutatione tua anima mea ; 1090

Quid petis filio, mater dulcissima ? babe !

Soft, and make no dyn,
For now I wyll begyn
To haue in remembraunce
Her goodly dalyaunce,
And her goodly pastaunce :
So sad and so demure,
Behauynge her so sure,
With wordes of pleasure
She wold make to the lure
And any man conuert
To gyue her his hole hert.
She made me sore amased

1100

Vpon her whan I gased,
Me thought min hert was crased,
My eyne were so dased ;
For this most goodly flour,
This blossom of fressh colour,
So Jupyter me socour,
She flouryssheth new and new
In beauty and vertew :

1110

Hac claritate gemina

O gloriosa femina,

*Quomodo dilexi legem tuam, domina !
Recedant vetera, nova sint omnia.*

And to amende her tale,
Whan she lyst to auale,
And with her fyngers smale,
And handes soft as sylke,
Whyter than the mylke,
That are so quyckely vayned,
Wherwyth my hand she strayned,
Lorde, how I was payned !
Vnneth I me refrayned,
How she me had reclaymed,
And me to her retayned,
Enbrasyng therwithall
Her goodly myddell small
With sydes longe and streyte ;
To tell you what conceyte
I had than in a tryce,
The matter were to nyse,
And yet there was no vyce,
Nor yet no villany,
But only fantasy;
For this most goodly floure,
This blossom of fressh coloure,
So Jupiter me succoure,
She floryssheth new and new
In beaute and vertew :

1120

1130

1140

*Hac claritate gemina
O gloriosa femina,
Iniquos odio habui !
Non calumnientur me superbi.*

But wherto shulde I note

How often dyd I tote
 Vpon her pretty fote?
 It raysed myne hert rote
 To se her treade the grounde
 With heles short and rounde. 1150

She is playnly expresse
 Egeria, the goddesse,
 And lyke to her image,
 Emportured with corage,
 A louers pylgrimage;
 Ther is no beest sauage,
 Ne no tyger so wood,
 But she wolde chaunge his mood,
 Such relucen grace
 Is formed in her face; 1160

For this most goodly floure,
 This blossome of fresshe coloure,
 So Jupiter me succour,
 She flouryssheth new and new
 In beaute and vertew:
Hac claritate gemina
O gloriosa femina,
Mirabilia testimonia tua!
Sicut novellæ plantationes in iuventute sua.

So goodly as she dresses, 1170
 So properly she presses
 The bryght golden tresses
 Of her heer so fyne,
 Lyke Phebus beames shyne.
 Wherto shuld I disclose
 The garteryng of her hose?
 It is for to suppose

How that she can were
 Gorgiously her gere;
 Her fresshe habylementes 1180
 With other implementes
 To serue for all ententes,
 Lyke dame Flora, quene
 Of lusty somer giene;
 For this most goodly floure,
 This blossom of fressh coloure,
 So Jupiter me socoure,
 She florisheth new and new
 In beautye and vertew :
Hac claritate gemina
O gloriosa femina,
Clamavi in toto corde, exaudi me !
Misericordia tua magna est super me.

1190

* * * * *
 { Wolde God myne homely style
 Were pullysshed with the fyle
 Of Ciceros eloquence,
 To prase her excellence !
 For this most goodly floure,
 This blossome of fressh coloure,
 So Jupiter me succoure,
 She flouryssheth new and new
 In beaute and vertew :
Hac claritate gemina
O gloriosa femina,
Principes persecuti sunt me gratis !
Omnibus consideratis,
Paradisus voluptatis
Hac virgo est dulcissima.

1210

My pen it is vnable,
 My hand it is vnstable, 1220
 My reson rude and dull
 To prayse her at the full ;
 Goodly maystres Jane,
 Sobre, demure Dyane ;
 Jane this maystres hyght
 The lode star of delyght,
 Dame Venus of all pleasure,
 The well of worldly treasure ;
 She doth excede and pas
 In prudence dame Pallas ; 1230
 [For] this most goodly floure,
 This blossome of fresshe colour,
 So Jupiter me socoure,
 She floryssheth new and new
 In beaute and vertew :
Hac claritate gemina
O gloriosa femina !

Requiem eternam dona eis, Domine !
 With this psalme, *Domine, probasti me,*
 Shall sayle ouer the see, 1240
 With *Tibi, Domine, commendamus,*
 On pylgrimage to saynt Jamys,
 For shrympes, and for pranyes,
 And for stalkynge cranys ;
 And where my pen hath offendyd,
 I pray you it may be amendyd
 By discrete consyderacyon
 Of your wyse reformacyon ;
 I haue not offended, I trust,
 If it be sadly dycust. 1250

It were no gentle gyse
 This treatyse to despyse
 Because I haue wrytten and sayd
 Honour of this fayre mayd ;
 Wherefore shulde I be blamed,
 That I Jane haue named,
 And famously proclaimed ?
 She is worthy to be enrolde
 With letters of golde.

Car elle vault.

1260

*Per me laurigerum Britonum Skeltonida vatem
 Laudibus eximiis merito hæc redimita puella est :
 Formosam cecini, qua non formosior ulla est ;
 Formosam potius quam commendaret Homerus.
 Sic iuvat interdum rigidos recreare labores,
 Nec minus hoc titulo tersa Minerva mea est.*

Rien que playsere.

*Thus endeth the boke of Philip Sparow, and here foloweth
 an adicyon made by maister Skelton.*

The gyse now a dayes
 Of some ianglynge iayes
 Is to discommende
 That they cannot amend,
 Though they wold spend
 All the wyttes they haue.

1270

What ayle them to deprauē
 Phillip Sparowes graue ?
 His *Dirige*, her Commendacyon
 Can be no derogacyon,
 But myrth and consolacyon

Made by protestacyon,
No man to myscontent
With Phillyppes enterement. 1280

Alas, that goodly mayd,
Why shuld she be a frayde ?
Why shuld she take shame
That her goodly name,
Honorably reported,
Sholde be set and sorted,
To be matriculate
With ladyes of estate ?

I coniure thé, Phillip Sparow, 1290
By Hercules that hell dyd harow,
And with a venemous arow
Slew of the Epidaures
One of the Centaures,
Or Onocentaures,
Or Hipocentaures ;
By whose myght and mayne
An hart was slayne
With hornes twayne
Of glytteryng gold ; 1300
And the appels of gold
Of Hesperides withhold,
And with a dragon kept
That neuer more slept,
By marcyall strength
He wan at length ;
And slew Gerion
With thre bodyes in one ;
With myghty corage
Adauntid the rage 1310

Of a lyon sauage ;
 Of Dyomedes stable
 He brought out a rable
 Of coursers and rounses
 With leapes and bounses ;
 And with mighty luggying,
 Wrestlyng and tuggying,
 He plucked the bull
 By the horned skull,
 And offred to Cornucopia ;
 And so forth *per cetera* :

1320

Also by Ecates bower
 In Plutos gastly tower ;
 By the vgly Eumenides,
 That neuer haue rest nor ease ;

By the venemous serpent,
 That in hell is neuer brent,
 In Lerna the Grekes fen,
 That was engendred then ;

By Chemeras flames,
 And all the dedly names
 Of infernall posty,

1330

Where soules fyre and rosty ;

By the Stygyall flood,
 And the streames wood
 Of Cocitus botumles well ;

By the feryman of hell,
 Caron with his beerd hore,
 That roweth with a rude ore
 And with his frownsid fore top
 Gydeth his bote with a prop :

1340

I coniure Phylp, and call

also to
 coniure
 Phillip
 rep
 from
 the
 dead

In the name of kyng Saul ;
Primo Regum expresse,
 He bad the Phitonesse
 To wythcraft her to dresse,
 And by her abusions,
 And dampnable illusyons
 Of marueylus conclusyons,
 And by her supersticyons, 1350
 And wonderfull condityons,
 She raysed vp in that stede
 Samuell that was dede ;
 But whether it were so,
 He were *idem in numero*,
 The selfe same Samuell,
 How be it to Saul dyd he tell
 The Philistinis shuld hym ascry,
 And the next day he shuld dye,
 I wyll my selfe dyscharge 1360
 To lettred men at large :

But, Phyllyp, I coniure thee
 Now by these names thre,
 Diana in the woodes grene,
 Luna that so bryght doth shene,
 Procerpina in hell,
 That thou shortly tell,
 And shew now vnto me
 What the cause may be
 Of this perplexite ! 1370

*Inferias, Philippe, tuas Scroupe pulchra Joanna
 Instante petiit : cur nostri carminis illam
 Nunc pudet ? est sero ; minor est infamia vero.*

Than suche as haue disdayned
And of this worke complayned,
I pray God they be payned
No worse than is contayned
In verses two or thre
That folowe as you may se.

Luride, cur, livor, volucris pia funera damnas ? 1380
Talia te rapiant rapiunt quæ fata volucem !
Est tamen invidia mors tibi continua.

HERE AFTER FOLOWETH A LITEL BOKE CALLED

COLYN CLOUTE

COMPYLED BY MAYSTER SKELTON, POETE LAUREATE.

*Quis consurget mecum adversus malignantes? aut quis
stabit mecum adversus operantes iniquitatem? Nemo,
Domine!*

WHAT can it auayle
To dryue forth a snayle,
Or to make a sayle
Of an herynges tayle;
To ryme or to rayle,
To wryte or to indyte,
Eyther for delyte
Or elles for despyte;
Or bokes to compyle
Of dyuers maner style,
Vyce to reuyle
And synne to exyle;
To teche or to preche,
As reason wyll reche?
Say this, and say that,
His hed is so fat,
He wotteth neuer what
Nor wherof he speketh;

C. F.
Donne's
opening.

He cryeth and he creketh,
He pryeth and he peketh, 20
He chydes and he chatters,
He prates and he patters,
He clytters and he clatters,
He medles and he smatters,
He gloses and he flatters;
Or yf he speake playne,
Than he lacketh brayne,
He is but a fole;
Let hym go to scole,
On a thre foted stole 30
That he may downe syt,
For he lacketh wyt;
And yf that he hyt
The nayle on the hede,
It standeth in no stede;
The deuyll, they say, is dede,
The deuell is dede.

It may well so be,
Or els they wolde se
Otherwyse, and fle 40
From worldly vanyte.
And foule couetousnesse,
And other wretchednesse,
Fyckell falsenesse,
Varyablenesse,
With vnstablenesse,

And if ye stande in doute
Who brought this ryme aboute,
My name is Colyn Cloute.
I purpose to shake oute 50

All my connyng bagge,
 Lyke a clerkely hagge ;
 For though my ryme be ragged,
 Tattered and iagged,
 Rudely rayne beaten,
 Rusty and moughte eaten,
 If ye take well therwith,
 It hath in it some pyth.

For, as farre as I can se,
 It is wronge with eche degre :

60

For the temporalte
 Accuseth the spiritualte ;
 The spirituall agayne
 Dothe grudge and complayne
 Vpon the temporall men :
 Thus eche of other blother
 The tone agayng the tother :
 Alas, they make me shoder !
 For in hoder moder

The Churche is put in faute ;

70

The prelates ben so haut,
 They say, and loke so hy,
 As though they wolde fly
 Aboue the sterry skye.

Laye men say indede
 How they take no hede
 Theyr sely shepe to fede,
 But plucke away and pull
 The fleces of theyr wull,
 Vnethes they leue a locke
 Of wull amorges theyr flocke ;
 And as for theyr connyng,

80

A glommynge and a mummynge,
 And make therof a iape ;
 They gaspe and they gape
 All to haue promocyon,
 There is theyr hole deuocyon,
 With money, if it wyll hap,
 To catche the forked cap :
 Forsothe they are to lewd
 To say so, all beshrewd !

90

What trow ye they say more
 Of the bysshoppes lore ?

How in matters they be rawe,
 They lumber forth the lawe,
 To herken Jacke and Gyll,
 Whan they put vp a byll,
 And iudge it as they wyll,
 For other mennes skyll,
 Expoundyng out theyr clauses,
 And leue theyr owne causes :

100

In theyr prouynciall cure
 They make but lytell sure,
 And meddels very lyght
 In the Churches ryght ;
 But *ire* and *venire*,

And solfa so alamyre,
 That the premenyre
 Is lyke to be set a fyre
 In theyr iurisdiccions :

110

{ Through temporall afflictions :
 Men say they haue prescriptions
 Agaynst spirituall contradictions,
 Accomptynge them as fycions.

And whyles the heedes do this,
The remenaunt is amys
Of the clergy all,
Bothe great and small.

I wot neuer how they warke,

But thus the people barke ;

120

And surely thus they say,

Bysshoppes, if they may,

Small houses wolde kepe,

But slumbre forth and slepe,

And assay to crepe

Within the noble walles

Of the kynges halles,

To fat theyr bodyes full,

Theyr soules lene and dull,

And haue full lytell care

130

How euyll theyr shepe fare.

The temporalyte say playne,

Howe bysshoppes dysdayne

Sermons for to make,

Or suche laboure to take ;

And for to say trouth,

A great parte is for slouth,

But the greatestt parte

Is for they haue but small arte

And ryght sklender connyng

140

Within theyr heedes wonnyng.

But this reason they take

How they are able to make

With theyr golde and treasure

Clerkes out of measure,

And yet that is a pleasure.

Howe be it some there be,
 Almost two or thre,
 Of that dygnyte,
 Full worshypfull clerkes, 150
 As appereth by theyr werkes,
 Lyke Aaron and Ure,
 The wolfe from the dore
 To werryn and to kepe
 From theyr goostly shepe,
 And theyr spirituall lammes
 Sequestred from rammes
 And from the berded gotes
 With theyr heery cotes ;
 Set nought by golde ne grotes, 160
 Theyr names if I durst tell.

But they are loth to mell,
 And loth to hang the bell
 About the cattles necke,
 For drede to haue a checke ;
 They ar fayne to play deuz decke,
 They ar made for the becke.
 How be it they are good men,
 Moche herted lyke an hen :
 [Theyr lessons forgotten they haue 170
 That Becket them gaue :]
Thomas manum mittit ad fortia,
Spernit damna, spernit opprobria,
Nulla Thomam frangit injuria.
 But nowe euery spirituall father,
 Men say, they had rather
 Spende moche of theyr share
 Than to be combred with care :

Spende ! nay, nay, but spare ;
 For let se who that dare 180
 Sho the mockysshe mare ;
 They make her wynche and keke,
 But it is not worth a leke :
 Boldnesse is to seke
 The Churche for to defend.
 Take me as I intende,
 For lothe I am to offende
 In this that I haue pende :
 I tell you as men say ;
 Amende whan ye may, 190
 For, *usque ad montem Sare*,
 Men say ye can not appare ;
 For some say ye hunte in parkes,
 And hauke on hobby larkes,
 And other wanton warkes,
 Whan the nyght darkes.

What hath lay men to do
 The gray gose for to sho ?
 Lyke houndes of hell,
 They crye and they yell, 200
Howe that ye sell.

The grace of the Holy Gost :
 Thus they make theyr bost
 Through owte euery cost,
 Howe some of you do eate
 In Lenton season fleshe mete,
 Fesauntes, partryche, and cranes ;
 Men call you therfor prophanes ;
 Ye pycke no shrympes nor pranes,
 Saltfyshe, stocfyshe, nor heryng, 210

It is not for your werynge;
 Nor in holy Lenton season
 Ye wyll netheyr benes ne peason,
 But ye loke to be let lose
 To a pygge or to a gose,
 Your gorge not endewed
 Without a capon stewed,

* * * * *

220

And howe whan ye gyue orders
 In your prouinciall borders,
 As at *Sitientes*,
 Some are *insufficientes*,
 Some *parum sapientes*,
 Some *nihil intelligentes*,
 Some *valde negligentes*,
 Some *nullum sensum habentes*,
 But bestiall and vntaught;
 But whan thei haue ones caught
Dominus vobiscum by the hede,
 Than renne they in euery stede,
 God wot, with dronken nolles;
 Yet take they cure of soules,
 And woteth neuer what thei rede,
 Paternoster, Ave, nor Crede;
 Construe not worth a whystle
 Nether Gospell nor Pystle;
 Theyr mattyns madly sayde,
 Nothyng deuoutly prayde;
 Theyr lernynge is so small,
 Theyr prymes and houres fall
 And lepe out of theyr lyppes
 Lyke sawdust or drye chyppes.

230

240

I speke not nowe of all,
But the moost parte in generall.

Of suche vagabundus
 Speketh *totus mundus* ;
 Howe some synge *Letabundus* 250
 At euery ale stake,
 With, welcome hake and make !
 By the brede that God brake,
 I am sory for your sake.
 I speke not of the good wyfe,
 But of theyr apostles lyfe ;
Cum ipsis vel illis
Qui manent in villis
Est uxor vel ancilla,
 Welcome Jacke and Gylla ! 260

* * * *

Of suche Paternoster pekes
 All the worlde spekes.

In you the faute is supposed
 For that they are not apposed
 By iust examinacyon
 In connyng and conuersacyon ;
 They haue none instructyon 270
 To make a true constructyon :
 A preest without a letter,
 Without his vertue be gretter,
 Doutlesse were moche better
 Vpon hym for to take
 A mattocke or a rake.
 Alas, for very shame !
 Some can not declyne their name ;
 Some can not scarsly rede,

And yet he wyll not drede 280
For to kepe a cure,
And in nothyng is sure ;
This *Dominus vobiscum*,
As wyse as Tom a thrum,
A chaplayne of trust
Layth all in the dust.

Thus I, Colyn Cloute,
As I go aboute,
And wandrynge as I walke,
I here the people talke. 290
Men say, for syluer and golde
Myters are bought and solde ;
There shall no clergy appose
A myter nor a crose,
But a full purse :
A strawe for Goddes curse !
What are they the worse ?
For a symonyake
Is but a hermoniake ;
And no more ye make 300
Of symony, men say,
But a chyldes play.

Ouer this, the foresayd laye
Reporte howe the Pope may
An holy anker call
Out of the stony wall,
And hym a bysshopp make,
If he on hym dare take
To kepe so harde a rule,
To ryde vpon a mule 310
With golde all betrapped,

In purple and paule belapped ;
 Some hatted and some capped,
 Rychely and warme bewrapped,
 God wot to theyr great paynes,
 In rotchettes of fyne Raynes,
 Whyte as morowes mylke ;
 Theyr tabertes of fyne silke,
 Theyr styrops of myxt gold begared ;
 There may no cost be spared ; 320
 Theyr moyles golde dothe eate,
 Theyr neyghbours dye for meate.

What care they though Gil sweate,
 Or Jacke of the Noke ?

The pore people they yoke
 With sommons and citacyons
 And excommunycacyons,
 About churches and market :
 The bysshop on his carpet
 At home full softe dothe syt. 330
 This is a farly fyt,

To here the people iangle,
 Howe warely they wrangle :
 Alas, why do ye not handle
 And them all to-mangle ?

Full falsely on you they lye,
 And shamefully you ascrye,
 And say as vntruely,
 As the butterflye

A man myght saye in mocke 340

wert Ware the wethercocke
 Of the steple of Poules ;
 And thus they hurte theyr soules

In sclauderyng you for truthe :
 Alas, it is great ruthe !
 Some say ye syt in trones,
 Lyke prynces *aquilonis*,
 And shryne your rotten bones
 With perles and precyous stones ;
 But howe the commons grones, 350
 And the people mones
 For prestes and for lones
 Lent and neuer payd,
 But from day to day delayde,
 The commune welth decayde.
 Men say ye are tonge tayde,
 And therof speke nothyng
 But dyssymulyng and glosyng.
 Wherfore men be supposyng
 That ye gyue shrewd counsell 360
 Agaynst the commune well,
 By poollynge and pyllage
 In cytyes and vyllage,
 By taxyng and tollage,
 Ye make monkes to haue the culerage
 For couerynge of an olde cottage,
 That commytted is a collage
 In the charter of dottage,
Tenure par seruyce de sottage,
 And not *par seruyce de socage*, 370
 After olde seygnours,
 And the lerning of Lytelton tenours :
 Ye haue so ouerthwarted,
 That good lawes are subuerted,
 And good reason peruerted.

Relygous men are fayne
 For to tourne agayne
In secula seculorum,
 And to forsake theyr corum,
 And *vagabundare per forum,* 380
 And take a fyne *meritorum,*
Contra regulam morum,
Aut blacke monachorum,
Aut canonicorum,
Aut Bernardinorum,
Aut crucificorum,
 And to synge from place to place,
 Lyke apostataas.

And the selfe same game
 Begone ys nowe with shame 390
 Amongest the sely nonnes :
 My lady nowe she ronnes,
 Dame Sybly our abbesse,
 Dame Dorothe and lady Besse,
 Dame Sare our pryoresse,
 Out of theyr cloyster and quere
 With an heuy chere,
 Must cast vp theyr blacke vayles,

* * * * * 400
 What, Colyne, there thou shales !
 Yet thus with yll hayles
 The lay fee people rayles.

And all the fawte they lay
 On you, prelates, and say
 Ye do them wrong and no ryght
 To put them thus to flyght ;
 No matyns at mydnyght,

Boke and chalys gone quyte ;
And plucke awaye the leedes 410
Evyn ouer theyr heedes,
And sell away theyr belles,
And all that they haue elles :
Thus the people telles,
Rayles lyke rebelles,
Redys shrewdly and spellles,
And with foundacyons melles,
And talkys lyke tytyuelles,
Howe ye brake the dedes wylles,
Turne monasteris into water milles, 420
Of an abbay ye make a graunge ;
Your workes, they saye, are straunge :
So that theyr founders soules
Haue lost theyr beade rolles,
The mony for theyr masses
Spent amonge wanton lasses ;
The *Diriges* are forgotten ;
Theyr founders lye there rotten,
But where theyr soules dwell,
Therwith I wyll not mell. 430
What coulde the Turke do more
With all his false lore,
Turke, Sarazyn, or Jew ?
I reporte me to you,
O mercyfull Jesu,
You supporte and rescue,
My style for to dyrecte,
It may take some effecte !
For I abhorre to wryte
Howe the lay fee dyspyte 440

You prelates, that of ryght
 Shulde be lanternes of lyght.
 Ye lyue, they say, in delyte,
Drowned in deliciis,
In gloria et divitiis,
In admirabili honore,
In gloria, et splendore
Fulgurantis hastæ,
Viventes parum caste :
 Yet swete meate hath soure sauce, 450
 For after *gloria, laus,*
 Chryst by cruelte
 Was nayled vpon a tre ;
 He payed a bytter pencyon
 For mannes redemcyon,
 He dranke eysell and gall
 To redeme vs withall ;
 But swete ypocras ye drynke,
 With, Let the cat wynke !
 Iche wot what eche other thynk ; 460
 Howe be it *per assimile*
 Some men thynke that ye
 Shall haue penalte
 For your iniquyte.
Nota what I say,
 And bere it well away ;
 If it please not theologys,
 It is good for astrologys ;
 For Ptholome tolde me
 The sonne somtyme to be 470
In Ariete,
 Ascendent a degre,

Whan Scorpion descendyng,
 Was so then pretendyng
 A fatall fall of one
 That shuld syt on a trone,
 And rule all thynges alone.
 Your teth whet on this bone
 Amongest you euerychone,
 And let Collyn Cloute haue none 480
 Maner of cause to mone :
 Lay salue to your owne sore,
 For els, as I sayd before,
 After *gloria, laus*,
 May come a soure sauce ;
 Sory therfore am I,
 But trouth can neuer lye.

With language thus poluted
 Holy Churche is bruted
 And shamfully confuted. 490
 My penne nowe wyll I sharpe,
 And wrest vp my harpe
 With sharpe twynkyng trebelles,
 Agaynst all suche rebelles
 That laboure to confounde
 And bryng the Churche to the grounde ;
 As ye may dayly se
 Howe the lay fee
 Of one affynyte
 Consent and agre 500
 Agaynst the Churche to be,
 And the dygnyte
 Of the bysshoppes see.

And eyther ye be to bad,

Or els they ar mad
Of this to reporte :
But, vnder your supporte,
Tyll my dyenge day
I shall bothe wryte and say,
And ye shall do the same, 510
Howe they are to blame
You thus to dyffame :
For it maketh me sad
Howe that the people are glad
The Church to deprave ;
And some there are that raue,
Presumynge on theyr wyt,
Whan there is neuer a whyt,
To maynteyne argumentes
Agaynst the sacramentes. 520
Some make epylogacyon
Of hyghe predestynacyon ;
And of resydeuacyon
They make interpretacyon
Of an aquarde facyon ;
And of the prescience
Of dyuyne essence ;
And what ipostacis
Of Christes manhode is.
Suche logyke men wyll chop, 530
And in theyr fury hop,
When the good ale sop
Dothe daunce in theyr fore top ;
Bothe women and men,
Suche ye may well knowe and ken,
That agaynst preesthode

Theyr malyce sprede abrode,
Raylynge haynously
And dysdaynously
Of preestly dygnytes, 540
But theyr malygnytes.

And some haue a smacke
Of Luthers sacke,
And a brennyng sparke
Of Luthers warke,
And are somewhat suspecte
In Luthers secte ;
And some of them barke,
Clatter and carpe
Of that heresy arte 550
Called Wicleuista,
The deuelysshe dogmatista ;
And some be Hussyans,
And some be Arryans,
And some be Pollegians,
And make moche varyans
Bytwene the clergye
And the temporaltye,
Howe the Church hath to mykel,
And they haue to lytell, 560
And bryng in materialites
And qualyfyed qualytes
Of pluralytes,
Of tryalytes,
And of tot quottes,
They commune lyke sottes,
As commeth to theyr lottes ;
Of prebendaries and deanes,

Howe some of them gleanes
 And gathereth vp the store 570
 For to catche more and more ;
 Of persons and vycaryes
 They make many outcryes ;

* * * *

And thus the loselles stryues,
 And lewdely sayes by Christ
 Agaynst the sely preest.
 Alas, and well away,
 What ayles them thus to say ? 580
 They mought be better aduysed
 Then to be so dysgysed :
 But they haue enterprysed,
 And shamfully surmysed,
 Howe prelacy is solde and bought,
 And come vp of nought ;
 And where the prelates be
 Come of lowe degre,
 And set in maieste
 And spirituall dygnyte, 590
 Farwell benygnyte,
 Farwell symplicite,
 Farwell humylyte,
 Farwell good charyte !

Ye are so puffed wyth pryde,
 That no man may abyde
 Your hygh and lordely lokes :
 Ye cast vp then your bokes,
 And vertue is forgotten ;
 For then ye wyll be wroken 600
 Of euery lyght quarell,

And call a lorde a iauell,
A knyght a knaue ye make ;
Ye bost, ye face, ye crake,
And vpon you ye take
To rule bothe kynge and kayser ;
And yf ye may haue layser,
Ye wyll brynge all to nought,
And that is all your thought :
For the lordes temporall,
Theyr rule is very small,
Almost nothyng at all.
Men saye howe ye appall
The noble blode royall :
In earnest and in game,
Ye are the lesse to blame,
For lordes of noble blode,
If they well vnderstode
How connyng myght them auauunce,
They wold pype you another daunce :
But noble men borne
To lerne they haue scorne,
But hunt and blowe an horne,
Lepe ouer lakes and dykes,
Set nothyng by polytykes ;
Therefore ye kepe them bace,
And mocke them to theyr face ;
This is a pyteous case,
To you that ouer the whele
Grete lordes must crouche and knele,
And breke theyr hose at the kne,
As dayly men may se,
And to remembraunce call,

610

620

630

Fortune so turneth the ball
 And ruleth so ouer all, —
 That honoure hath a great fall.

Shall I tell you more ? ye, shall.

I am loth to tell all ;

But the communalte yow call

Ydolles of Babylon,

640

De terra Zabulon,

De terra Neptalym ;

For ye loue to go trym,

Brought vp of poore estate,

Wyth pryde inordinate,

Sodaynly vpstarte

From the donge carte,

The mattocke and the shule,

To reygne and to rule ;

And haue no grace to thynke

650

Howe ye were wonte to drynke

Of a lether bottell

With a knauysshe stoppell,

Whan mamockes was your meate,

With moldy brede to eate ;

Ye cowde none other gete

To chewe and to gnawe,

To fyll therwith your mawe ;

Loggyng in fayre strawe,

Couchyng your drousy heddes

660

Somtyme in lousy beddes.

Alas, this is out of mynde !

Ye growe nowe out of kynde :

Many one ye haue vntwynde,

And made the commons blynde.

But *qui se existimat stare*,
 Let hym well beware
 Lest that his fote slyp,
 And haue suche a tryp,
 And falle in suche deokay,
 That all the worlde may say,
 Come downe, in the deuyll way!

670

Yet, ouer all that,
 Of bysshops they chat,
 That though ye round your hear
 An ynche aboue your ear,
 And haue *aures patentes*
 And *parum intendentes*,
 And your tonsors be croppyd,
 Your eares they be stopped ;
 For maister *Adulator*,
 And doctour *Assentator*,
 And *Blandior blandiris*,
 With *Mentior mentiris*,
 They folowe your desyres,
 And so they blere your eye,
 That ye can not espye
 Howe the male dothe wrye.

680

Alas, for Goddes wyll,
 Why syt ye, prelates, styll,
 And suffre all this yll ?
 Ye bysshops of estates
 Shulde open the brode gates
 Of your spirituall charge,
 And com forthe at large,
 Lyke lanternes of lyght,
 In the peoples syght,

690

In pullpettes awtentyke,
For the wele publyke
Of preesthode in this case ; 700
And alwayes to chase
Suche maner of sysmatykes
And halfe heretykes,
That wolde intoxicate,
That wolde conquinatē,
That wolde contaminate,
And that wolde vyolate,
And that wolde derogate,
And that wolde abrogate
The Churchis hygh estates, 710
After this maner rates,
The which shulde be
Both franke and free,
And haue theyr lyberte,
As of antiquyte
It was ratefyed,
And also gratifyed,
By holy synodalles
And bulles papalles,
As it is *res certa* 720
Conteyned in *Magna Charta*.

But maister Damyan,
Or some other man,
That clerkely is and can
Well scrypture expounde
And hys textes grounde,
His benefyce worthe ten pounce
Or skante worth twenty marke,
And yet a noble clerke,

He must do this werke ; 730
As I knowe a parte,
Some maisters of arte,
Some doctours of lawe,
Some lernde in other sawe,
As in dyuynyte,
That hath no dygnyte
But the pore degre
Of the vnyuersyte ;
Or els frere Frederycke,
Or els frere Dominike, 740
Or frere Hugulinus,
Or frere Agustinus,
Or frere Carmelus,
That gostly can heale vs ;
Or els yf we may
Get a frere graye,
Or els of the order
Vpon Grenewyche border,
Called Obseruaunce,
Or a frere of Fraunce ; 750
Or els the poore Scot,
It must come to his lot
To shote forthe his shot ;
Or of Babuell besyde Bery,
To postell vpon a kyry,
That wolde it shulde be noted
Howe scripture shulde be coted,
And so clerkley promoted ;
And yet the frere doted.
But men sey your awtoryte, 760
And your noble se,

And your dygnyte,
Shulde be imprynted better
Then all the freres letter ;
For if ye wolde take payne
To preche a worde or twayne,
Though it were neuer so playne,
With clauses two or thre,
So as they myght be
Compendyously conueyde, 770
These wordes shuld be more weyd,
And better perceyued,
And thankfullerlye receyued,
And better shulde remayne
Amonge the people playne,
That wold your wordes retayne
And reherce them agayne,
Than a thousand thousande other,
That blaber, barke, and blother,
And make a Walshmans hose 780
Of the texte and of the glose.

For protestatyon made,
That I wyll not wade
Farther in this broke,
Nor farther for to loke
In deuysynge of this boke,
But answeere that I may
For my selfe alway,
Eyther *analogice*
Or els *categorice*, 790
So that in diuinite
Doctors that lerned be,
Nor bachelers of that faculte

That hath taken degre
 In the vniuersite,
 Shall not be obiecte at by me.

But doctour Bullatus,
Parum litteratus,
Dominus doctoratus
 At the brode gatus, 800
 Doctour Daupatus,
 And bachelor *bacheleratus,*
 Dronken as a mouse,
 At the ale house,
 Taketh his pyllyon and his cap
 At the good ale tap,
 For lacke of good wyne ;
 As wyse as Robyn swyne,
 Vnder a notaryes synge
 Was made a dyuyn ; 810
 As wyse as Waltoms calfe,
 Must preche, a Goddes halfe,
 In the pulpyt solempnely ;
 More mete in the pyllory,
 For, by saynt Hyllary,
 He can nothyng smatter
 Of logyke nor scole matter,
 Neyther *sylogisare,*
 Nor *enthymemare,*
 Nor knoweth his elenkes 820
 Nor his predicamens ;
 And yet he wyll mell
 To amend the gspell,
 And wyll preche and tell
 What they do in hell ;

And he dare not well neuen
 What they do in heuen,
 Nor how farre Temple barre is
 From the seuen starrys.

Nowe wyll I go 830
 And tell of other mo,
Semper protestando
De non impugnando
 The foure ordores of fryers,
 Though some of them be lyers ;
 As Lymyters at large
 Wyll charge and dyscharge ;
 As many a frere, God wote,
 Preches for his grote,
 Flatteryng for a newe cote 840
 And for to haue his fees ;
 Some to gather chese ;
 Loth they are to lese
 Eyther corne or malte ;
 Somtyme meale and salte,
 Somtyme a bacon flycke,
 That is thre fyngers thycke
 Of larde and of greace,
 Theyr couent to encrease.

I put you out of doute, 850
 This can not be brought aboute
 But they theyr tonges fyle,
 And make a plesaunt style
 To Margery and to Maude,
 Howe they haue no fraude ;
 And somtyme they prouoke
 Bothe Gyll and Jacke at Noke

Their dewtyes to withdrawe,
 That they ought by the lawe
 Theyr curates to content 860
 In open tyme and in Lent :
 God wot, they take great payne
 To flatter and to fayne ;
 But it is an olde sayd sawe,
 That nede hath no lawe.
 Some walke aboute in melottes,
 In gray russet and heery cotes ;
 Some wyl neyther golde ne grotes ;
 Some plucke a partrych in remotes,
 And by the barres of her tayle 870
 Wyll knowe a rauē from a rayle,
 A quayle, the raile, and the olde rauē :
Sed libera nos a malo ! Amen.
 And by *Dudum*, theyr Clementine,
 Agaynst curates they repyne ;
 And say propreli they ar *sacerdotes*,
 To shryue, assoyle, and reles
 Dame Margeries soule out of hell :
 But when the freare fell in the well,
 He coud not syng himselfe therout 880
 But by the helpe of Christyan Clout.
 Another Clementyne also,
 How frere Fabian, with other mo.
Exiit de Paradiso ;
 Whan they agayn theder shal come,
De hoc petimus consilium :
 And through all the world they go
 With *Dirige* and *Placebo*.

But nowe my mynd ye vnderstand,

For they must take in hande
To prech, and to withstande
Al maner of abiectiōns ;
For bysshops haue protectiōns,
They say, to do correctiōns,
But they haue no affectiōns
To take the sayd dyrectiōns ;
In such maner of cases,
Men say, they bere no faces
To occupye suche places,
To sowe the sede of graces :
Theyr hertes are so faynted,
And they be so attaynted
With coueytous and ambycyon,
And other superstycyon,
That they be deaf and dum,
And play scylens and glum,
Can say nothyng but mum.

900

They occupye them so
With syngyng *Placebo*,
They wyll no farther go :
They had leuer to please,
And take their worldly ease,
Than to take on hande
Worsshypfully to withstande
Such temporall warre and bate,
As nowe is made of late
Agaynst holy Church estate,
Or to maynteyne good quarelles.
The lay men call them barrelles
Full of glotony
And of hypocrysy,

910

920

That counterfaytes and payntes
 As they were very sayntes :
 In matters that them lyke
 They shewe them polytyke,
 Pretendyng grauyte
 And sygnyoryte,
 With all solemptyte,
 For theyr indempnyte ;
 For they wyll haue no losse
 Of a peny nor of a crosse
 Of theyr predyall landes,
 That cometh to theyr handes,
 And as farre as they dare set,
 All is ~~fysshe that cometh to net~~ :
 Buyldyng royally
 Theyr mancyons curyously,
 With turrets and with toures,
 With halles and with boures,
 Stretchyng to the starres,
 With glasse wyndowes and barres ;
 Hangyng aboute the walles
 Clothes of golde and palles,
 Arras of ryche aray,
 Fresshe as flours in May ;
 Wyth dame Dyana naked ;
 Howe lusty Venus quaked,
 And howe Cupyde shaked
 His darte, and bent his bowe
 For to shote a crowe

930

940

950

* * * * *

And howe Parys of Troy
 Daunced a lege de moy,

Made lusty sporte and ioy
With dame Helyn the quene ;
With suche storyes bydene
Their chambers well besene ;
With triumphes of Cesar,
And of Pompeyus war,
Of renowne and of fame 960
By them to get a name :
Nowe all the worlde stares,
How they ryde in goodly chares,
Conueyed by olyphantes,
With lauryat garlantes,
And by vnycornes
With their semely hornes ;
Vpon these beestes rydyng,
Naked boyes strydyng,
With wanton wenches winkyng. 970
Nowe truly, to my thynkyng,
That is a speculacyon
And a mete meditacyon
For prelates of estate,
Their courage to abate
From worldly wantonnesse,
Theyr chambres thus to dresse
With suche parfetnesse
And all suche holynesse ;
How be it they let downe fall 980
Their churches cathedrall.

Squyre, knyght, and lorde,
Thus the Churche remorde ;
With all temporall people
They rune agaynst the steple,

Thus talkynge and tellyng
How some of you are mellyng ;

* * * *

It is a besy thyng 990

For one man to rule a kyng
Alone and make rekenyng,
To gouerne ouer all
And rule a realme royall
By one mannes verrey wyt ;
Fortune may chaunce to flyt,
And whan he weneth to syt,
Yet may he mysse the quysshon :
For I rede a preposycyon,

Cum regibus amicare, 1000

Et omnibus dominari,

Et supra te pravare ;

Wherfore he hathe good vre
That can hymselfe assure
Howe fortune wyll endure.
Than let reason you supporte,
For the communalte dothe reporte
That they haue great wonder
That ye kepe them so vnder ;
Yet they meruayle so moche lesse,

1010

For ye play so at the chesse,
As they suppose and gesse,
That some of you but late
Hath played so checkemate
With lordes of great estate,
After suche a rate,
That they shall mell nor make,
Nor vpon them take,

For kynges nor kayser sake,
But at the playsure of one
That ruleth the roste alone. 1020

Helas, I say, helas !
Howe may this come to passe,
That a man shall here a masse,
And not so hardy on his hede
To loke on God in forme of brede,
But that the parysshe clerke
There vpon must herke,
And graunt hym at his askyng
For to se the sacryng ? 1030

And howe may this accomde,
No man to our souerayne lorde
So hardy to make sute,
Nor yet to execute
His commaundement,
Without the assent
Of our presydent,
Nor to expresse to his person,
Without your consentatyon
Graunt hym his lycence 1040
To preas to his presence,
Nor to speke to hym secretly,
Openly nor preuily,
Without his presydent be by,
Or els his substytute
Whom he wyll depute ?
Neyther erle ne duke
Permytted ? by saynt Luke,
And by swete saynt Marke,
This is a wonderous warke ! 1050

That the people talke this,
 Somewhat there is amysse :
 The deuill cannot stop their mouthes,
 But they wyl talke of such vncouthes,
 All that euer they ken
 Agaynst all spirituall men.

Whether it be wrong or ryght,
 Or els for dyspyght,
 Or howe euer it hap,
 Theyr tonges thus do clap,
 And through suche detractyon
 They put you to your actyon ;
 And whether they say trewly
 As they may abyde therby,
 Or els that they do lye,
 Ye knowe better then I.

1060

But nowe *debetis scire*,
 And groundly *audire*,
 In your *convenire*,
 Of this premenire,
 Or els in the myre
 They saye they wyll you cast ;
 Therfore stande sure and fast.

1070

Stande sure, and take good fotyng,
 And let be all your motyng, *debetis*
 Your gasyng and your totyng,
 And your parcyall promotyng
 Of those that stande in your grace ;
 But olde seruauntes ye chase,
 And put them out of theyr place.
 Make ye no murmuracon,
 Though I wryte after this facion ;

1080

Though I, Colyn Cloute,
 Among the hole route
 Of you that clerkes be,
 Take nowe vpon me
 Thus copyously to wryte,
 I do it for no despyte.
 Wherefore take no dysdayne
 At my style rude and playne; 1090
 For I rebuke no man
 That vertuous is: why than
 Wreke ye your anger on me?
 For those that vertuous be
 Haue no cause to say
 That I speke out of the way.
 Of no good bysshop speke I,
 Nor good preest I escrye,
 Good frere, nor good chanon,
 Goode nonne, nor good canon, 1100
 Good monke, nor good clercke,
 Nor yette of no good werke
 But my recountyng is
 Of them that do amys,
 In speking and rebellyng,
 In hynderyng and dysauaylyng
 Holy Church, our mother,
 One agaynst another;
 To vse suche despytyng
 Is all my hole wrytyng; 1110
 To hynder no man,
 As nere as I can,
 For no man haue I named:
 Wherefore sholde I be blamed?

Ye ought to be ashamed,
Agaynst me to be gramed,
And can tell no cause why,
But that I wryte trewly.

Then yf any there be
Of hygh or lowe degre
Of the spiritualte,
Or of the temporalte,
That dothe thynke or wene
That his conscyence be not clene,
And feleth hymselfe sycke,
Or touched on the quycke,
Suche grace God them sende
Themselfe to amende,
For I wyll not pretende
Any man to offende.

1120

1130

Wherfore, as thynketh me,
Great ydeottes they be,
And lytell grace they haue,
This treatyse to depraue ;
Nor wyll here no prechyng,
Nor no vertuous techyng,
Nor wyll haue no resytyng
Of any vertuous wrytyng ;
Wyll knowe none intellygence
To refourme theyr neglygence,
But lyue styll out of facyon,
To theyr owne dampnacyon.
To do shame they haue no shame,
But they wold no man shulde them blame :
They haue an euyl name,
But yet they wyll occupy the same.

1140

With them the worde of God
Is counted for no rod ;
They counte it for a raylyng,
That nothyng is auaylyng ; 1150
The prechers with euyll hayling :
Shall they daunt vs prelates,
That be theyr prymates ?
Not so hardy on theyr pates !
Herke, howe the losell prates,
With a wyde wesaunt !
Auaunt, syr Guy of Gaunt !
Auaunt, lewde preest, auaunt !
Auaunt, syr doctour Deuyas !
Prate of thy matyns and thy masse, 1160
And let our maters passe :
Howe darest thou, daucocke, mell ?
Howe darest thou, losell,
Allygate the gospell
Agaynst vs of the counsell ?
Auaunt to the deuyll of hell !
Take hym, wardeyne of the Flete,
Set hym fast by the fete !
I say, lyeutenaunt of the Toure,
Make this lurdeyne for to loure ; 1170
Lodge hym in Lytell Ease,
Fede hym with beanes and pease !
The Kynges Benche or Marshalsy,
Haue hym thyder by and by !
The vyllayne precheth openly,
And declareth our vyllany ;
And of our fre symplenesse
He sayes that we are rechelesse,

And full of wyfulnesse,
 Shameles and mercylesse, 1180
 Incorrigible and insaciate ;
 And after this rate
 Agaynst vs dothe prate.

At Poules Crosse or els where,
 Openly at Westmynstere,
 And Saynt Mary Spyttell,
 They set not by vs a whystell :
 At the Austen fryers
 They count vs for lyers :

And at Saynt Thomas of Akers 1190
 They carpe vs lyke crakers,
 Howe we wyll rule all at wyll
 Without good reason or skyl ;
 And say how that we be
 Full of parcyalyte ;

And howe at a pronge
 We tourne ryght into wronge,
 Delay causes so longe
 That ryght no man can fonge ;
 They say many matters be born 1200
 By the ryght of a rambes horne.

Is not this a shamfull scorne,
 To be teared thus and torne ?

How may we thys indure ?
 Wherefore we make you sure,
 Ye prechers shall be yawde ;
 And some shall be sawde,
 As noble Ezechyas,
 The holy prophet, was ;
 And some of you shall dye, 1210

Lyke holy Jeremy ;
Some hanged, some slayne,
Some beaten to the brayne ;
And we wyll rule and rayne,
And our matters mayntayne
Who dare say there agayne,
Or who dare dysdayne
At our pleasure and wyll :
For, be it good or be it yll,
As it is, it shall be styll,
For all master doctour of Cyuyll,
Or of Diuine, or doctour Dryuyll
Let hym cough, rough, or sneuyll ;
Renne God, renne deuyl,
Renne who may renne best,
And let take all the rest !
We set not a nut shell
The way to heuen or to hell.

1220

Lo, this is the gyse now a dayes !
It is to drede, men sayes,
Lest they be Saduces,
As they be sayd sayne
Whiche determyned playne
We shulde not ryse agayne
At dredefull domis day ;
And so it semeth they play,
Whiche hate to be corrected
Whan they be infected,
Nor wyll suffre this boke
By hoke ne by croke
Prynted for to be,
For that no man shulde se

1230

1240

Nor rede in any scrolles
 Of theyr dronken nолles,
 Nor of theyr nодdy polles,
 Nor of theyr sely soules,
 Nor of some wytles pates
 Of dyuers great estates,
 As well as other men.

Now to withdrawe my pen, 1250
 And now a whyle to rest,
 Me semeth it for the best.

The forecastell of my shyp
 Shall glyde, and smothely slyp
 Out of the waves wod
 Of the stormy flod;
 Shote anker, and lye at rode,
 And sayle not farre abrode,
 Tyll the cost be clere,
 And the lode starre appere : 1260
 My shyp nowe wyll I stere
 Towarde the porte salu
 Of our Sauyour Jesu,
 Suche grace that he vs sende,
 To rectyfyе and amende
 Thynges that are anys,
 Whan that his pleasure is.

Amen !

In opere imperfecto,
In opere semper perfecto,
Et in opere plusquam perfecto ! 1270

HERE AFTER FOLOWETH A LYTELL BOKE,
WHICHE HATH TO NAME
WHY COME YE NAT TO COURTE?

COMPYLED BY MAYSTER SKELTON, POETE LAUREATE.

The relucēt mirror for all Prelats and Presidents, as
well spirituall as temporall, sadly to loke vpon, deuised
in English by Skelton.

ALL noble men, of this take hede,
And beleue it as your Crede.

To hasty of sentence,
To ferce for none offence,
To scarce of your expence,
To large in neglygence,
To slacke in recompence,
To haute in excellence,
To lyght [in] intellegence,
And to lyght in credence;
Where these kepe resydence,
Reson is banysshed thence,
And also dame Prudence,
With sober Sapyence.

All noble men, of this take hede,
And beleue it as your Crede.

Than without collusyon,
Marke well this conclusyon,
Thorow suche abusyon,
And by suche illusyon, 20
Vnto great confusyon
A noble man may fall,
And his honour appall ;
And yf ye thynke this shall
Not rubbe you on the gall,
Than the deuyll take all !
All noble men, of this take hede,
And beleue it as your Crede.

Hæc vates ille.

De quo loquuntur mille.

30

WHY COME YE NAT TO COURTE ?

For age is a page
For the courte full vnmete,
For age cannat rage,
Nor basse her swete swete :
But whan age seeth that rage
Dothe aswage and refrayne,
Than wyll age haue a corage
To come to court agayne.

But

Helas, sage ouerage
So madly decayes,

40

That age for dottage
 Is reconed now adayes :
 Thus age (a graunt domage)
 Is nothyng set by,
 And rage in arerage
 Dothe rynne lamentably.

So

That rage must make pyllage,
 To catche that catche may,
 And with suche forage
 Hunte the boskage,
 That hartes wyll ronne away ;
 Bothe hartes and hyndes,
 With all good myndes :
 Fare well, than, haue good day !

50

Than, haue good daye, adewe !
 For defaute of rescew,
 Some men may happely rew,
 And some theyr hedes mew ;
 The tyme dothe fast ensew,
 That bales begynne to brew :

60

I drede, by swete Iesu
 This tale wyll be to trew ;
 In faythe, dycken, thou krew,
 In fayth, dicken, thou krew, &c.

Dicken, thou krew doutlesse ;
 For, trewly to expresse,
 There hath ben moche excesse,
 With banketyng braynlesse,
 With ryotyng rechelesse,
 With gambaudyng thryftlesse,
 With spende and wast witlesse,

70

Treatinge of trewse restlesse,
 Pratyng for peace peaslesse.
 The countryng at Cales
 Wrang vs on the males:
 Chefe counselour was carlesse,
 Gronyng, grouchyng, gracelesse;
 And to none entente
 Our talwod is all brent,
 Our fagottes are all spent, 80
 We may blowe at the cole:
 Our mare hath cast her fole,
 And Mocke hath lost her sho;
 What may she do therto?
 An ende of an olde song,
 Do ryght and do no wronge,
 As ryght as a rammes horne;
 For thrifte is threde bare worne,
 Our shepe are shrewdly shorne,
 And trouthe is all to-torne; 90
 Wysdom is laught to skorne,
 Fauell is false forsworne,
 Iauell is nobly borne,
 Hauell and Haruy Hafter,
 Iack Trauell and Cole Crafter,
 We shall here more hereafter;
 With pollynge and shauynge,
 With borowyng and crauyng,
 With reuyng and rauyng,
 With sweryng and staryng, 100
 Ther vayleth no resonyng,
 For wyll dothe rule all thyng,
 Wyll, wyll, wyll, wyll, wyll,

He ruleth alway styll.
 Good reason and good skylle,
 They may garlycke pyll,
 Cary sakes to the myll,
 Or pescoddes they may shyll
 Or olles go rost a stone :
 There is no man but one 110
 That hathe the strokes alone ;
 Be it blacke or whight,
 All that he dothe is ryght,
 As right as a cammocke croked.
 This byll well ouer lokyd,
 Clerely perceuye we may
 There went the hare away,
 The hare, the fox, the gray,
 The harte, the hynde, the buck :
 God sende vs better luck ! 120
 God sende vs better lucke, &c.

Twit, Andrewe, twit, Scot,
 Ge heme, ge scour thy pot ;
 For we haue spent our shot :
 We shall haue a *tot quot*
 From the Pope of Rome,
 To weue all in one lome
 A webbe of lylse wulse,
Opus male dulce :

* * * * * 130

For, whyles he doth rule,
 All is warse and warse ;
 * * * * *
 For whether he blesse or curse,
 It can not be moche worse.

From Baumberow to Bothombar

We haue cast vp our war,

And made a worthy trowse,

With, gup, leuell suse!

Our mony madly lent,

140

And mor madly spent :

From Croydon to Kent,

Wote ye whyther they went ?

From Wynchelsey to Rye,

And all nat worth a flye ;

From Wentbridge to Hull ;

Our armye waxeth dull,

With, tourne all home agayne,

And neuer a Scot slayne.

Yet the good Erle of Surray,

150

The Frenche men he doth fray,

And vexeth them day by day

With all the power he may ;

The French men he hath faynted,

And made theyr hertes attaynted :

Of cheualry he is the floure ;

Our Lorde be his soccoure !

The French men he hathe so mated,

And theyr courage abated,

That they are but halfe men ;

160

Lyke foxes in theyr denne,

Lyke cankerd cowardes all,

Lyke vrcheons in a stone wall,

They kepe them in theyr holdes,

Lyke henherted cokoldes.

But yet they ouer shote vs

Wyth crownes and wyth scutus ;


With scutis and crownes of gold
 I drede we are bought and solde ;
 It is a wonders warke : 170
 They shote all at one marke,
 At the Cardynals hat,
 They shote all at that ;
 Oute of theyr stronge townes
 They shote at him with crownes ;
 With crownes of golde enblased
 They make him so amased,
 And his eyen so dased,
 That he ne se can
 To know God nor man. 180
 He is set so hye
 In his ierarchy
 Of frantyeke frenesy
 And folysse fantasy,
 That in the Chambre of Starres
 All maters there he marres ;
 Clappyng his rod on the borde,
 No man dare speke a worde,
 For he hathe all the sayenge,
 Without any renayenge ; 190
 He rolleth in his recordes,
 He sayth, How saye ye, my lordes ?
 Is nat my reason good ?
 Good euyñ, good Robyn Hood !
 Some say yes, and some
 Syt styll as they were dom :
 Thus thwartyng ouer thom,
 He ruleth all the roste
 With braggyng and with bost ;

Borne vp on euery syde 200
 With pompe and with pryde,
 With, trompe vp, alleluya!
 For dame Philargerya
 Hathe so his herte in holde,
 He loueth nothyng but golde ;

* * * *

Adew, Philosophia, 210
 Adew, Theologia !
 Welcome, dame Simonia,
 With dame Castrimergia,
 To drynke and for to eate
 Swete ypocras and swete meate !
 To kepe his flesshe chast,
 In Lent for a repast
 He eateth capons stewed,
 Fesaunt and partriche mewed,
 Hennes, checkynges, and pygges ; 220

* * * *

 This is a postels lyfe !
 Helas ! my herte is sory
 To tell of vayne glory :
 But now vpon this story
 I wyll no further ryme
 Till another tyme,
 Tyll another tyme, &c.

What newes, what newes ? 230
 Small newes the true is,
 That be worth ii. kues ;

* * * *

Gup, Guilliam Trauillian,
 With, iast you, I say, Jullian !

Wyll ye bere no coles? 240

* * * * *

What here ye of Lancashyre?
They were nat payde their hyre;
They are fel as any fyre.

What here ye of Chesshyre?
They haue layde all in the myre;
They grugyd, and sayde
Theyr wages were nat payde; 250
Some sayde they were afrayde
Of the Scottysshe hoste,
For all theyr crack and bost,
Wylde fyre and thonder;
For all this worldly wonder,
A hundred myle asonder
They were whan they were next;
That is a trew text.

What here ye of the Scottes? 260
They make vs all sottes,
Poppynge folysse dawes;
They make vs to pyll strawes;
They play their olde pranckes,
After Huntley bankes:
At the streme of Banockes burne
They dyd vs a shrewde turne,
Whan Edwarde of Karnaruan
Lost all that his father wan.

What here ye of the Lorde Dakers? 270
He maketh vs Jacke Rakers;
He sayes we ar but crakers;
He calleth vs England men
Stronge herted lyke an hen;

For the Scottes and he
 To well they do agre,
 With, do thou for me,
 And I shall do for thé.
 Whyles the red hat doth endure,
 He maketh himselfe cock sure;
 The red hat with his lure
 Bryngeth all thynges vnder cure.

280

But, as the worlde now gose,
 What here ye of the Lorde Rose
 Nothyng to purpose,
 Nat worth a cockly fose:
 Their hertes be in thyr hose.
 The Erle of Northumberlande
 Dare take nothyng on hande:
 Our barons be so bolde,
 Into a mouse hole they wolde
 Rynne away and crepe,
 Lyke a mayny of shepe;
 Dare nat loke out at dur
 For drede of the mastyue cur,
 For drede of the bochers dogge
 Wold wyrry them lyke an hogge.

290

For and this curre do gnar,
 They must stande all a far,
 To holde vp their hande at the bar.
 For all their noble blode
 He pluckes them by the hode,
 And shakes them by the eare,
 And brynge[s] them in suche feare;
 He bayteth them lyke a bere,
 Lyke an oxe or a bull:

300

Theyr wyttes, he saith, are dull ;
 He sayth they haue no brayne
 Theyr astate to mayntayne ;
 And maketh them to bow theyr kne
 Before his maieste. 310
 Juges of the kynges lawes,
 He countys them foles and dawes ;
 Sergyantes of the coyfe eke,
 He sayth they are to seke
 In pletynge of theyr case
 At the Commune Place,
 Or at the Kynges Benche ;
 He wryngeth them suche a wrenche,
 That all our lerned men
 Dare nat set theyr penne 320
 To plete a trew tryall
 Within Westmynster hall ;
 In the Chauncery where he syttes,
 But suche as he admyttes
 None so hardy to speke ;
 He sayth, thou huddypeke,
 Thy lernynge is to lewde,
 Thy tonge is nat well thewde,
 To seke before our grace ;
 And openly in that place 330
 He rages and he raues,
 And cals them cankerd knaues :
 Thus royally he dothe deale
 Vnder the kynges brode seale ;
 And in the Checker he them cheks ;
 In the Ster Chambre he noddis and beks,
 And bereth him there so stowte,

That no man dare rowte,
 Duke, erle, baron, nor lorde,
 But to his sentence must accorde ; 340
 Whether he be knyght or squyre,
 All men must folow his desyre.

What say ye of the Scottysh kynge ?

That is another thyng.
 He is but an yonglyng.
 A stalworthy stryplyng :
 There is a whyspring and a whipling,
 He shulde be hyder brought ;
 But, and it were well sought,
 I trow all wyll be nought, 350
 Nat worth a shyttel cocke,
 Nor worth a sowre calstocke.

There goth many a lye
 Of the Duke of Albany,
 That of shulde go his hede,
 And brought in quycke or dede,
 And all Scotlande owers
 The mountenaunce of two houres.

But, as some men sayne,
 I drede of some false trayne 360
 Subtelly wrought shall be
 Vnder a fayned treattee ;
 But within monethes thre
 Men may happely se
 The trechery and the prantes
 Of the Scottysshe bankes.

What here ye of Burgonyons,
 And the Spainyardes onyons ?
 They haue slain our Englysshmen

Aboue threscore and ten : 37^o
 For all your amyte,
 No better they agre.

God saue my lorde admyrell !
 What here ye of Mutrell ?
 There with I dare nat mell.

Yet what here ye tell
 Of our graunde counsell ?
 I coulde say some what,
 But speke ye no more of that,
 For drede of the red hat 38^o
 Take peper in the nose ;
 For than thyne heed of gose.

* * * *

But there is some trauarse
 Bytwene some and some,
 That makys our syre to glum ;
 It is some what wronge,
 That his berde is so longe ;
 He morneth in blacke clothynge.
 I pray God saue the kynge ! 39^o
 Where euer he go or ryde,
 I pray God be his gyde !
 Thus wyll I conclude my style,
 And fall to rest a whyle,
 And so to rest a whyle, &c.

Ones yet agayne
 Of you I wolde frayne,
 Why come ye nat to court ?—
 To whyche court ?
 To the kynges courte, 40^o
 Or to Hampton Court ?—

Nay, to the kynges court :
The kynges courte
Shulde haue the excellence ;
But Hampton Court
Hath the preemynence,
And Yorkes Place,
With my lordes grace,
To whose magnifycence
Is all the conflowence, 410
Sutys and supplycacyons,
Embassades of all nacyons.
Strawe for lawe canon,
Or for the lawe common,
Or for lawe cyuyll !
It shall be as he wyll :
Stop at law tancrete,
An obstract or a concrete ;
Be it soure, be it swete,
His wysdome is so dyscrete, 420
That in a fume or an hete,
Wardeyn of the Flete,
Set hym fast by the fete !
And of his royall powre
Whan him lyst to lowre,
Than, haue him to the Towre,
Saunz aulter remedy,
Haue hym forthe by and by
To the Marshalsy,
Or to the Kynges Benche ! 430
He dyggeth so in the trenche
Of the court royall,
That he ruleth them all.

So he dothe vndermynde,
 And suche sleyghtes dothe fynde,
 That the kynges mynde
 By hym is subuerted,
 And so streatly coarted
 In credensynge his tales,
 That all is but nutshales 440
 That any other sayth ;
 He hath in him suche fayth.

Now, yet all this myght be
 Suffred and taken in gre,
 If that that he wrought
 To any good ende were brought ;
 But all he bringeth to nought,
 By God, that me dere bought !
 He bereth the kyng on hand,
 That he must pyll his lande, 450
 To make his cofers ryche ;
 But he laythe all in the dyche,
 And vseth suche abusyoun,
 That in the conclusyoun
 All commeth to confusyon.
 Perceyue the cause why,
 To tell the trouth playnly,
 He is so ambicyous,
 So shamles, and so vicyous,
 And so supersticyous, 460
 And so moche obliuyous
 From whens that he came,
 That he falleth into a *cæciam*,
 Whiche, truly to expresse,
 Is a forgetfulnesse,

Or wylfull blyndnesse,
 Wherwith the Sodomites
 Lost theyr inward syghtes,
 The Gommoryans also
 Were brought to deedly wo, 470
 As Scrypture recordis :

A cæcitate cordis,
 In the Latyne synge we,
Libera nos, Domine !

But this madde Amalecke,
 Lyke to a Mamelek,
 He regardeth lordes
 No more than potshordes ;
 He is in suche elacyon
 Of his exaltacyon, 480

And the supportacyon
 Of our souerayne lorde,
 That, God to recorde,
 He ruleth all at wyll,
 Without reason or skyll :
 How be it the primordiyall
 Of his wretched originall,
 And his base progeny,
 And his gresy genealogy,
 He came of the sank royall, 490
 That was cast out of a bochers stall.

But how euer he was borne,
 Men wolde haue the lesse scorne,
 If he coulde consyder
 His byrth and rowme togeder,
 And call to his mynde
 How noble and how kynde

To him he hathe founde
 Our souereyne lorde, chyfe grounde
 Of all this prelacy, 500
 And set hym nobly
 In great auctoryte,
 Out from a low degre,
 Whiche he can nat se :
 For he was parde
 No doctor of deuinyte,
 Nor doctor of the law,
 Nor of none other saw :
 But a poore maister of arte,
 God wot, had lytell parte 510
 Of the quatriuials,
 Nor yet of triuials,
 Nor of philosophy,
 Nor of philology,
 Nor of good pollycy,
 Nor of astronomy,
 Nor acquaynted worth a fly
 With honorable Haly,
 Nor with royall Ptholomy,
 Nor with Albumasar, 520
 To treate of any star
 Fyxt or els mobyll ;
 His Latyne tonge dothe hobbyll,
 He doth but cloute and cobbill
 In Tullis faculte,
 Called humanyte ;
 Yet proudly he dare pretende
 How no man can him amende :
 But haue ye nat harde this,

How an one eyed man is
Well syghted when
He is amonge blynde men ?
 Than, our processe for to stable,
This man was full vnable
To reche to suche degre,
Had nat our prynce be
Royall Henry the eyght,
Take him in suche conceyght,
That he set him on heyght,
In exemplyfyenge
Great Alexander the kynge,
In writyng as we fynde ;
Whiche of his royall mynde,
And of his noble pleasure,
Transcendynge out of mesure,
Thought to do a thyng
That perteyneth to a kynge,
To make vp one of nought,
And made to him be brought
A wretched poore man,
Whiche his lyuenge wan
With plantyng of lekes
By the dayes and by the wekes,
And of this poore vassall
He made a kynge royall,
And gaue him a realme to rule,
That occupied a showell,
A mattoke, and a spade,
Before that he was made
A kynge, as I haue tolde,
And ruled as he wolde.

Suche is a kynges power,
 To make within an hower,
 And worke suche a myracle,
 That shall be a spectacle
 Of renowme and worldly fame :
 In lykewyse now the same
 Cardynall is promoted,
 Yet with lewde condicyons cotyd,
 As herafter ben notyd, 570
 Presumcyon and vayne glory,
 Enuy, wrath, and lechery,
 Couetys and glotony,
 Slouthfull to do good,
 Now frantick, now starke wode.

Shulde this man of suche mode
 Rule the swerde of myght,
 How can he do ryght?
 For he wyll as sone smyght
 His frende as his fo ; 580
 A prouerbe longe ago.

Set vp a wretche on hye
 In a trone triumphantlye,
 Make him a great astate,
 And he wyll play checke mate
 With ryall maieste,
 Counte him selfe as good as he ;
 A prelate potencyall,
 To rule vnder Bellyall,
 As ferce and as cruell 590
 As the fynd of hell.
 His seruauntes menyall
 He dothe reuyle, and brall,

Lyke Mahounde in a play ;
 No man dare him withsay :
 He hath dispyght and scorne
 At them that be well borne ;
 He rebukes them and rayles,
 Ye horsons, ye vassayles,
 Ye knaues, ye churles sonnys, 600
 Ye rebads, nat worth two plummis,
 Ye raynbetyn beggers reiagged,
 Ye recrayed ruffiyns all ragged !
 With, stowpe, thou hauell,
 Rynne, thou iauell !
 Thou peuysshe pye pecked,
 Thou losell longe necked !
 Thus dayly they be decked,
 Taunted and checked,
 That they ar so wo, 610
 They wot not whether to go.

No man dare come to the speche
 Of this gentell Iacke breche,
 Of what estate he be,
 Of spirituall dygnyte,
 Nor duke of hye degre,
 Nor marques, erle, nor lorde ;
 Whiche shrewdly doth accorde,
 Thus he borne so base
 All noble men shulde out face, 620
 His countynaunce lyke a kayser.
 My lorde is nat at layser ;
 Syr, ye must tary a stounde,
 Tyll better layser be founde ;
 And, syr, ye must daunce attendaunce,

And take pacient sufferaunce,
 For my lordes grace
 Hath nowe no tyme nor space
 To speke with you as yet.
 And thus they shall syt, 630
 Chuse them syt or flyt,
 Stande, walke, or ryde,
 And his layser abyde
 Parchaunce halfe a yere,
 And yet neuer the nere.

This daungerous dowsypere,
 Lyke a kynges pere
 And within this xvi. yere
 He wolde haue ben ryght fayne
 To haue ben a chapleyne, 640
 And haue taken ryght gret payne
 With a poore knyght,
 What soeuer he hyght.
 The chefe of his owne counsell,
 They can nat well tell
 Whan they with hym shulde mell.
 He is so fyers and fell ;
 He rayles and he ratis,
 He calleth them doddypatis :
 He grynnes and he gapis, 650
 As it were iack napis.
 Suche a madde bedleme
 For to rewle this reame,
 It is a wonders case :
 That the kynges grace
 Is toward him so mynded,
 And so farre blynded,

That he can nat parceyue
 How he dothe hym disceyue,
 I doubt, test by sorcery, 660
 Or suche other loselry,
 As wyche craft, or charmyng;
 For he is the kynges derlyng,
 And his swete hart rote,
 And is gouerned by this mad kote :
 For what is a man the better
 For the kynges letter ?
 For he wyll tere it asonder ;
 Wherat moche I wonder,
 How suche a hoddypoule 670
 So boldely dare controule,
 And so malapertly withstande
 The kynges owne hande,
 And settys nat by it a myte ;
 He sayth the kynge doth wryte
 And writeth he wottieth nat what ;
 And yet for all that,
 The kynge his clemency
 Despensyth with his demensy.
 But what his grace doth thinke, 680
 I haue no pen nor inke
 That therwith can mell ;
 But wele I can tell
 How Frauncis Petrarke,
 That moche noble clerke,
 Wryteth how Charlemayn
 Coude nat him selfe refrayne,
 But was rausht with a rage
 Of a lyke dotage :

But how that came aboute, 690

Rede ye the story oute,

And ye shall fynde surely

It was by nycromansy,

By carectes and coniuracyon,

Vnder a certeyne constellacion,

And a certayne fumygacion,

Vnder a stone on a golde ryng,

Wrought to Charlemayn the king,

Whiche constrayned him forcibly

For to loue a certayne body 700

Aboute all other inordinatly.

This is no fable nor no lye;

At Acon it was brought to pas,

As by myne auctor tried it was.

But let mi masters mathematical

Tell you the rest, for me they shal;

They haue the full intellygence,

And dare vse the experyens,

In there absolute consciens

To practyue suche abolete sciens; 710

For I abhore to smatter

Of one so deuylysshe a matter.

But I wyll make further relacion

Of this isagogicall colation,

How maister Gaguine, the crownycler

Of the feytis of war

That were done in Fraunce,

Maketh remembraunce,

How Kynge Lewes of late

Made vp a great astate 720

Of a poore wretchid man,

Wherof moche care began.
 Iohannes Balua was his name,
 Myne auctor writeth the same ;
 Promoted was he
 To a cardynalles dygnyte
 By Lewes the kyng aforesayd,
 With hym so wele apayd,
 That he made him his chauncelar
 To make all or to mar, 730
 And to rule as him lyst,
 Tyll he cheked at he fyst,
 And agayne all reason
 Commyted open trayson
 And against his lorde souerayn ;
 Wherefore he suffred payn,
 Was hedyd, drawen, and quarterd,
 And dyed stynkingly marterd.
 Lo, yet for all that
 He ware a cardynals hat, 740
 In hym was small fayth,
 As myne auctor sayth :
 Nat for that I mene
 Suche a casuelte shulde be sene,
 Or suche chaunce shulde fall
 Vnto our cardynall.

Allmyghty God, I trust,
 Hath for him dyscust
 That of force he must
 Be faythfull, trew, and iust 750
 To our most royall kyng,
 Chefe rote of his makynge ;
 Yet it is a wyly mouse

That can bylde his dwellinge house
Within the cattles eare
Withouten drede or feare.

It is a nyce reconyng,
To put all the gouernynge,
All the rule of this lande
Into one mannys hande :

760

One wyse mannys hede
May stande somewhat in stede ;
But the wyttys of many wyse
Moche better can deuyse,
By theyr cyrcumspection,
And theyr sad dyrrection,
To cause the commune weale
Longe to endure in heale.

Christ kepe King Henry the eyght
From trechery and dysceyght,

770

And graunt him grace to know
The faucon from the crow,
The wolfe from the lam,
From whens that mastyfe cam !
Let him neuer confounde

The gentyll greyhownde :
Of this matter the grownde
Is easy to expounde,

And soone may be perceyued,
How the worlde is conueyed.

780

But harke, my frende, one worde
In ernest or in borde :
Tell me nowe in this stede
Is maister Mewtas dede
The kynges Frenshe secretary,

And his vntrew aduersary ?
 For he sent in writyng
 To Fraunces the French kyng
 Of our maisters counsel in eueri thing :
 That was a peryllous rekenyng !— 790
 Nay, nay, he is nat dede ;
 But he was so payned in the hede,
 That he shall neuer ete more bred.
 Now he is gone to another stede,
 With a bull vnder lead,
 By way of commissyon,
 To a straunge iurisdiction,
 Called Dymingis Dale,
 Farre byyonde Portyngale,
 And hathe his pasport to pas 800
Ultra Sauromatas,
 To the deuyll, syr Sathanas,
 To Pluto, and syr Bellyall,
 The deuyls vycare generall,
 And to his college conuentuall,
 As well calodemonyall
 As to cacodemonyall
 To puruey for our cardynall
 A palace pontifycall,
 To kepe his court prouynceyall, 810
 Vpon artycles iudicyall,
 To contende and to stryue
 For his prerogatyue,
 Within that consystory
 To make sommons peremtory
 Before some prothonotory
 Imperyall or papall.

Vpon this matter mistycall
 I haue tolde you part, but nat all :
 Herafter perchaunce I shall 820
 Make a larger memoryall,
 And a further rehearsall,
 And more paper I thinke to blot,
 To the court why I can not ;
 Desyring you aboue all thyng
 To kepe you from laughynge
 Whan ye fall to redynge
 Of this wanton scrowle,
 And pray for Mewtas sowle,
 For he is well past and gone ; 830
 That wolde God euerychone
 Of his affynyte
 Were gone as well as he !
 Amen, amen, say ye,
 Of your inward charyte ;

Amen,
 Of your inward charyte.

It were great rewth,
 For wrytynge of trewth
 Any man shulde be 840
 In perplexyte
 Of dyspleasure ;
 For I make you sure,
 Where trouth is abhorde,
 It is a playne recorde
 That there wantys grace ;
 In whose place
 Dothe occupy,
 Full vngracyously,

Fals flatery, 850
 Fals trechery,
 Fals brybery,
 Subtyle Sym Sly,
 With madde folý ;
 For who can best lye,
 He is best set by.
 Than farewell to thé,
 Welthfull felycite !
 For prosperyte
 Away than wyll fle. 860
 Than must we agre
 With pouerte :
 For mysery,
 With penury,
 Myserably
 And wretchydly
 Hath made askrye
 And outery,
 Folowyng the chase
 To dryue away grace. 870
 Yet sayst thou percasse,
 We can lacke no grace,
 For my lordes grace,
 And my ladies grace,
 With trey duse ase,
 * * * * *
 Some haute and some base,
 Some daunce the trace
 Euer in one case :
 Marke me that chase 880
 In the tennys play,

For synke quater trey
 Is a tall man :
 He rod, but we ran,
 Hay, the gye and the gan !
 The gray gose is no swan ;
 The waters wax wan,
 And beggers they ban,
 And they cursed Datán,
De tribu Dan,
 That this warke began,
Palam et clam,
 With Balak and Balam,
 The golden ram
 Of Flemmyng dam,
 Sem, Iapheth, or Cam.

890

But howe comme to pas,
 Your cupbord that was
 Is tourned to glasse,
 From syluer to brasse,
 From golde to pewter,
 Or els to a newter,
 To copper, to tyn,
 To lede, or alcumyn ?
 A goldsmyth your mayre ;
 But the chefe of your fayre
 Myght stande nowe by potters,
 And suche as sell trotters :
 Pytchars, potshordis,
 This shrewdly accordis
 To be a cupborde for lordys.

900

910

My lorde now and syr knyght,
 Good euyn and good nyght !

For now, syr Trestram,
 Ye must weare bukram,
 Or canues of Cane,
 For sylkes are wane.
 Our royals that shone,
 Our nobles are gone
 Amonge the Burgonyons,
 And Spanyardes onyons,
 And the Flanderkins.
 Gyll swetis, and Cate spynnys,
 They are happy that wynnys ;
 But Englande may well say,
 Fye on this wynnynge all way !
 Now nothyng but pay, pay,
 With, laughe and lay downe,
 Borowgh, cyte, and towne.

920

Good Sprynge of Lanam
 Must counte what became
 Of his clothe makynge :
 He is at suche takynge,
 Though his purse wax dull,
 He must tax for his wull
 By nature of a newe writ ;
 My lordys grace nameth it
A quia non satisfacit :
 In the spyght of his tethe
 He must pay agayne
 A thousande or twayne
 Of his golde in store ;
 And yet he payde before
 An hunderd pounce and more,
 Whiche pyncheth him sore.

930

940

My lordis grace wyll brynge
Downe this hye sprynge,
And brynge it so lowe,
It shall nat euer flowe.

Suche a prelate, I trowe, 950
Were worthy to rowe

Thorow the streytes of Marock
To the gybbet of Baldock :
He wolde dry vp the stremys
Of ix. kinges realmys,

All ryuers and wellys,
All waters that swellys ;
For with vs he so mellys
That within Englande dwellys,
I wolde he were somewhere ellys ; 960

For els by and by
He wyll drynke vs so drye,
And suck vs so nye,
That men shall scantly
Haue peny or halpeny.

God saue his noble grace,
And graunt him a place
Endlesse to dwell
With the deuyll of hell !

For, and he were there, 970

We nede neuer feere
Of the fendys blake :

For I vndertake

He wolde so brag and crake,
That he wolde than make
The deuyls to quake,
To shudder and to shake,

Lyke a fyer drake,
 And with a cole rake
 Brose them on a brake, 980
 And bynde them to a stake,
 And set hell on fyer,
 At his owne desyer.
 He is suche a grym syer,
 And suche a potestolate,
 And suche a potestate,
 That he wolde breke the braynes
 Of Lucyfer in his chaynes,
 And rule them echone
 In Lucyfers trone. 990
 I wolde he were gone ;
 For amonge vs is none
 That ruleth but he alone,
 Without all good reason,
 And all out of season :
 For Folam peason
 With him be nat geson ;
 They growwe very ranke
 Vpon euery banke
 Of his herbers grene, 1000
 With my lady bryght and shene ;
 On theyr game it is sene
 They play nat all clene,
 And it be as I wene.

But as touchynge dyscrecyon,
 With sober dyrectyon,
 He kepeth them in subiectyon :
 They can haue no protectyon
 To rule nor to guyde,

But all must be tryde,	1010
And abyde the correctyon	
Of his wylfull affectyon.	
For as for wytte,	
The deuyll spede whitte!	
But braynsyk and braynlesse,	
Wytyles and rechelesse,	
Careles and shamlesse,	
Thriftles and gracelesse,	
Together are bended,	
And so condyscended,	1020
That the commune welth	
Shall neuer haue good helth,	
But tattered and tuggyd,	
Raggyd and ruggyd,	
Shauyn and shorne,	
And all threde bare worne.	
Suche gredynesse,	
Suche nedynesse,	
Myserablenesse,	
With wretchydnesse,	1030
Hath brought in dystresse	
And moche heuynesse	
And great dolowre	
Englande, the flowre	
Of relucient honowre,	
In olde commemoracion	
Most royall Englyssh nacion.	
Now all is out of facion,	
Almost in desolation;	
I speke by protestacion	1040
God of his misera	

Send better reformacyon !

Lo, for to do shamfully

He iugeth it no foly !

But to wryte of his shame,

He sayth we ar to blame.

What a frensy is this,

No shame to do amys,

And yet he is ashamed

To be shamfully named !

1050

And ofte prechours be blamed,

Bycause they haue proclaimed

His madnesse by writynge,

His symplenesse resytynge,

Remordynge and bytynge,

With chydyng and with flytynge,

Shewynge him Goddis lawis :

He calleth the prechours dawis,

And of holy scriptures sawis

He counteth them for gygawis,

1060

And putteth them to sylence

And with wordis of vyolence,

Lyke Pharao, voyde of grace,

Dyd Moyses sore manase,

And Aron sore he thret,

The worde of God to let ;

This maumet in lyke wyse

Against the churche doth ryse ;

The prechour he dothe dyspyse,

With crakyng in suche wyse,

1070

So braggyng all with bost,

That no prechour almost

Dare speke for his lyfe

Of my lordis grace nor his wyfe,
 For he hath suche a bull,
 He may take whom he wull,
 And as many as him lykys;
 May ete pigges in Lent for pikys,
 After the sectes of heretykis,
 For in Lent he wyll ete 1080
 All maner of flesshe mete
 That he can ony where gete;
 With other abusions grete,
 Wherof for to trete
 It wolde make the deuyll to swete,
 For all priuiledged places
 He brekes and defaces,
 All placis of relygion
 He hathe them in derisyon,
 And makith suche prouisyon 1090
 To dryue them at diuisyon,
 And fynally in conclusyon
 To brynge them to confusyon;
 Saint Albons to recorde
 Wherof this vngracyous lorde
 Hathe made him selfe abbot,
 Against their wylles, God wot.
 All this he dothe deale
 Vnder strength of the great seale,
 And by his legacy, 1100
 Whiche madly he dothe apply
 Vnto an extrauagancy
 Pyked out of all good lawe,
 With reasons that ben rawe.
 Yet, whan he toke first his hat,

He said he knew what was what ;
 All iustyce he pretended,
 All thynges sholde be amended,
 All wronges he wolde redresse,
 All iniuris he wolde represse ; 1110
 All periuris he wolde oppresse ;
 / And yet this gracelesse elfe,
 He is periured himselfe,
 As playnly it dothe appere,
 Who lyst to enquire
 In the registry
 Of my Lorde of Cantorbury,
 To whom he was professed
 In thre poyntes expressed ;
 The fyrst to do him reuerence, 1120
 The seconde to owe hym obedience,
 The thirde with hole affectyon
 To be vnder his subiectyon :
 But now he maketh obiectyon,
 Vnder the protectyon
 Of the kynges great seale, /
 That he setteth neuer a deale
 By his former othe,
 Whether God be pleased or wroth.
 He makith so proude pretens, 1130
 That in his equipolens
 He iugyth him equiualent
 With God omnipotent :
 But yet beware the rod,
 And the stroke of God !
 The Apostyll Peter
 Had a pore myter

And a poore cope
 Whan he was creat Pope,
 First in Antioche ; 1140
 He dyd neuer approche
 Of Rome to the see
 Weth suche dygnyte.

Saynt Dunstane, what was he ?
 Nothyng, he sayth, lyke to me :
 There is a dyuersyte
 Bytwene him and me ;
 We passe hym in degre,
 As *legatus a latere*.

Ecce, sacerdos magnus, 1150
 That wyll hed vs and hange vs,
 And streitly strangle vs
 And he may fange vs !
 Decre and decretall,
 Constytucion prouinceyall,
 Nor no lawe canonicall,
 Shall let the preest pontyfical
 To syt *in causa sanguinis*.
 Nowe God amende that is amys !
 For I suppose that he is 1160
 Of Ieremy the whyskyng rod,
 The flayle, the scourge of almighty God.

This Naman Sirus,
 So fell and so irous,
 So full of malencoly,
 With a flap afore his eye,

* * * * *

Or els his surgions they lye,
 For, as far as they can spy

By the craft of surgery,
It is *manus Domini*. 1170

And yet this proude Antiochus,
He is so ambitious,
So elate, and so vicious,
And so cruell hertyd,
That he wyll nat be conuertyd ;
For he setteth God apart,
He is nowe so ouerthwart,
And so payned with pangis,
That all his trust hangis 1180

In Balthasor, whiche heled
Domingos nose that was wheled ;
That Lumberdes nose meane I,
That standeth yet awrye ;
It was nat heled alderbest,
It standeth somewhat on the west ;
I meane Domyngo Lomelyn,
That was wont to wyn
Moche money of the kynge
At the cardys and haserdyng : 1190
Balthasor, that heyld Domingos nose

* * * * *

Now with his gummys of Araby
Hath promised to hele our cardinals eye ;
Yet sum surgions put a dout,
Lest he wyll put it clene out,
And make him lame of his neder limmes :
God sende him sorowe for his sinnes !

Some men myght aske a question,
By whose suggestyon 1200
I toke on hand this warke,

Thus boldly for to barke?
 And men lyst to harke,
 And my wordes marke,
 I wyll answere lyke a clerke ;
 For trewly and vnfayned,
 I am forcebly constrayned,
 At Iuuynals request,
 To wryght of this glorious gest,
 Of this vayne gloryous best,
 His fame to be encrest
 At euery solempne feest ;
Quia difficile est
Satiram non scribere.

1210

Now, mayster doctor, howe say ye,
 What soeuer your name be ?
 What though ye be namelesse,
 Ye shall nat escape blamelesse,
 Nor yet shall scape shamlesse :
 Mayster doctor in your degre,
 Yourselfe madly ye ouerse ;
 Blame Iuuinall, and blame nat me :
 Maister doctor Diricum,
Omne animi vitium, &c.

1220

As Iuuinall dothe recorde,
 A small defaute in a great lorde,
 A lytell cryme in a great astate,
 Is moche more inordinate,
 And more horyble to beholde,
 Than a y other a thousand folde.
 Ye put to blame ye wot nere whom ;
 Ye may weare a cockes come ;
 Your fonde hed in your furred hood,

1230

Holde ye your tong, ye can no goode :
And at more conuenient tyme
I may fortune for to ryme
Somwhat of your madnesse ;
For small is your sadnesse
To put any man in lack,
And say yll behynde his back :
And my wordes marke truly,
That ye can nat byde thereby,
For *smegma non est cinnamomum*,
But *de absentibus nil nisi bonum*.
Complayne, or do what ye wyll,
Of your complaynt it shall nat skyl :
This is the tenor of my byl,
A daucock ye be, and so shalbe styll.

1240

NOTES



Notes followed by (D.) are taken from Dyce ; those by (S) from Skeat. The figures introducing each paragraph refer to the lines of the poem. The letters B. P. C. and W. are the initials, respectively, of the four poems of Skelton which are here annotated.

THE BOWGE OF COURTE

The bowge of courte, defined by Minsheu as "a liuery of bread and drinke, or other things of the Princes bounty, ouer and aboue the diet." Cotgrave has "*Aucir bouche à Court*. To eat and drink scot-free ; to have budge-a-Court, to be in ordinary at Court." Cf. Ben Jonson, the *Masque of Augurs*, I., i. (ed. Gifford and Cunningham, vol. vii. p. 410), "*Groom*. Speak, what is your business? *Notch*. To fetch bouge of court, a parcel of invisible bread and beer for the players."

1. *in Virgine*. The sun enters Virgo about August 22. Virgo is frequently represented with an ear of corn in her hand to denote harvest.

13. *wryte*. This is the reading of Wynkyn de Worde's edition in the University Library, Cambridge, and of Marshe's edition of Skelton's *Workes* (1568). W. de Worde's edition in the Advocates' Library, Edinburgh, reads *wrythe*. (D.) Dyce suggests *wyle*, to blame.

35. *Powers Keye*. "Key, a Place or Wharf, to Land or to Ship off Goods at ; the Number of which in *England* is settled by Act of Parliament, or appointed by the King." *Dictionarium Rusticum*, 1726.

36-38. Dyce quotes from Wordsworth's Sonnets:

A goodly vessel did I then espy
Come like a giant from a haven broad ;
And lustily along the bay she strode,
Her tackling rich, and of apparel high."

51. *Saunce-pere*, peerless, from O. F. *saunz* and *pere*. Cf. Bale Kynges Johan (ed. Collier), p. 32, "sance pere Sedycyon."

67. *Garder*. Marshe's ed. reads *Garde*. (D.) Dyce suggests *Gardez*.

69. *Daunger*, disdain. Cf. The Romaunt of the Rose, 1524, "Of daunger and of pryde also."

94. *And this another*—i.e. is another reason.

95. *Not worth a bene*. Cf. Chaucer, Troilus, III. 1167, "Swich arguments ne been nat worth a bene." To reck, or count, a bean is a common phrase in Chaucer.

134. *Fauell*, the personification of flattering and deceitful speech, a prominent character in Piers the Plowman, where he is described as having "faire speche" (II. 41), "fikel speche" (II. 78), and riding on "a flaterere" (II. 165).

138. *Haruy Hafter*. Cf. Why come ye nat to Courte, 94, "Hauell and Haruy Hafter." In Piers the Plowman, v. 189, Avaricia is called "sire Heruy." Dyce quotes from Hormanni *Vulgaria* (1530), "A flaterynge hafter. *Sedulus captator*." "Subtyle hafters. *Callidi*."

173. *cok wattes*. Cf. Skelton, Against venemous tongues, "Than ye may commaunde me to gentil Cok wat." Magnificence, 1206, "What canest thou do but play cocke wat?" (D.) Dyce suggests that it may be another form of *cockward*—i.e., cuckold.

175. *but no worde that I sayde*—i.e., disclose nothing that I have said. Cf. 276, "But I requyre you no worde that I saye."

188. *holde him vp*, cajole, flatter. Cf. Hoccleve, De Reg. Prin., 600, "They held hym up with her flatrye." Roister Doister, I. i. 49, "Holde vp his yea and nay."

198. *party space*. Dyce suggests *praty*, pretty.

226. *all and some*, the whole matter. Common in Chaucer, Palsgrave, under Adverbs of *Howe moche*, gives "All and some *tout entièrement*."

231. *lyghte as lynde*. Cf. Piers the Plowman, I. 154, "Was neuere leef vpon lynde lizter." Chaucer, C. T., E. 1211, "Be ay of chere as light as leef on linde." Adam Bel, &c. (Hazlitt's Early Popular Poetry, II. 154), "lyght as lefe on lynde."

232. *versynge boxe*. Does it mean a dice-box? (D.)

235. *Sythe I am no thyng playne*, the commencement of some song. (D.)

252. *Heue and how rombelow*. A chorus of high antiquity (sung chiefly, it would seem, by sailors). (D). Cf. Ellis's *Early English Metrical Romances* (ed. Bohn, 1848), p. 307, "They rowed hard, and sung thereto With hevelow and rumbeloo." Marlowe, *Ed. II.*, II. ii. 188 (quoted from Fabyan's *Chronicle*), "With a heave and a ho! . . . With a rombelow!" "The Squyr of Lowe Degre (Hazlitt's *Early Popular Poetry*, II. 54), "Your maryners shall synge arowe Hey how and rumbylawe."

ib. *row the bote, Norman, rowe!* A fragment of an old song, the origin of which is thus recorded by Fabyan: "In this xxxii. yere [of King Henry the Sixth] Jhon Norman foresaid, vpon the morowe of Simon and Judes daie, thaccustomed day when the newe Maior vsed yerely to ride with greate pompe vnto westminster to take his charge, this Maior firste of all Maiors brake that auncient and olde continued custome, and was rowed thither by water, for the whiche y^e Watermen made of hym a roundell or song to his greate praise, the whiche began: *Rowe the bote Norman, rowe* to thy lemman, and so forth with a long processe." (D.)

253. *Pryntes of yougthe*, probably the title or first words of some old song. Dyce quotes from Skelton's *Garlande of Laurell*, 897, where he calls Lady Anne Dakers "Princes of yowth, and flowre of goodly porte."

254. *shall I sayle wyth you*, probably another old song.

ib. *a felashyp*, of good fellowship. Dyce quotes from the Interlude of the iiiii. Elementes, "Then a feleshyp let vs here it." (Hazl. *Dodsl.* I. 49.)

258. *Re, my, fa, sol*. The syllables used in solmization to denote the second, third, fourth, and fifth tones of the diatonic scale. Cf. Phyllyp Sparowe, 5 and 533. Ben Jonson, *Cynthia's Revels*, II. 1. (ed. Gifford and Cunningham, p. 246), "the alphabet, or *ut, re mi fa sol la* of courtship." Shak., *L. L. L.* IV. ii. 102.

276. *I requyre you no worde*. Cf. 175.

301. *Dawes*. The daw is a common type of stupidity in our early writers; albeit one of the cleverest of birds.

303. *Dawcocke*. Cf. Skelton, *Ware the Hauke*, 244 (and *passim*), "Domine Dawcocke"; Howe the douty, &c., 380. Greene, *Friar Bacon*, vii. 106, "Worshipful Domine Dawcock."

304. *Goddys bones*. Cf. Wyclif, iii. 483, "hit is not leeful to swere by creaturis, ne by Goddys bonys, sydus, naylus, ne armus, or by ony membre of Christis body, as þe moste dele of men usen."

(See Skeat's note on Chaucer, C. T., C. 651.) Stubbes, Anatomie of Abuses (ed. Turnbull, p. 149), "By continuall vse whereof it is growne to this perfection, that at euery other worde you shal heare either woundes, bloud, sides, heart, nailes, foot, or some other part of Christes blessed body sworne by."

315. *outface hym with a carde of ten*. "A common phrase, which we may suppose to have been derived from some game (possibly *primero*) wherein the standing boldly upon a *ten* was often successful. A *card of ten* meant a tenth card, a ten. . . . I conceive the force of the phrase to have expressed, originally, the confidence or impudence of one who with a ten, as at brag, *faced*, or *outfaced* one who had really a faced card against him" (Nares). "The phrase of a *card of ten* was possibly derived, by a jocular allusion, from that of a *hart of ten*, in hunting, which meant a full-grown deer; one past six years of age." (Ib.) Cf. Shak., Shr., II. 407, "Yet I have faced it with a card of ten." Ben Jons., New Inn, I. i. (ed. Gifford and Cunningham, V. 315), "As aces, duces, cards of ten, to face it Out in the game, which all the world is."

321. *arme vnder the syde*. Cf. Roister Doister, III. iii. (ed. Arber, p. 47), where Merygreke is teaching Ralph to have "a portely bragge," "That is a lustie brute, handes vnder your side man."

329. *suche maysters to playe*. Palsgrave has "I playe the lorde or the mayster. *Je fais du grant seigneur*."

347. *Quater treye dewes*. Cf. John Taylor, A. Kicksey Winsay, "Or sat up late at ace, deuse, tray, and cater," Ray's Proverbs (ed. 1768), p. 271, "If *size cinque* will not, and *duce ace* cannot, then *quatre trey* must."

348. *saynte Thomas of Kente*—i.e., Thomas à Becket. Cf. Chaucer, C. T., A. 3291, "And swoor hir ooth, by seint Thomas of Kent."

350. *His here was growen thorowe oute his hat*. Cf. Barclay's Argument of the first Egloge, "At diuers holes his heare grewe through his hode." Heywood's Dialogue, "There is a nest of chickens which he doth brood That will sure make his hayre growe through his hood." Ray's Proverbs (ed. 1768), p. 57, "His hair grows through his hood. He is very poor, his hood is full of holes." (D.) Ib. Scottish Proverbs, p. 293.

355. *all for somer lyghte*. Cf. Chaucer, C. T., G. 568, "Al

light for somer rood this worthy man." Dekker, *The Honest Whore*, Pt II. (Mermaid ed., p. 235), "Oh! it's summer, it's summer; your only fashion for a woman now is to be light, to be light." Phyllyp Sparowe, 719, "lyght for somer grene." Bale, *Kynge Johan* (ed. Collier), p. 34, "Yt is now sommer and the heate ys withowt mesure, And among us he may go lyght at his owne pleasure."

359. *Kyrkeby Kendall*. Kendal, or Kirkby in Kendal, was early famous for the manufacture of cloth of various colours, particularly green. Here the word *Kendall* seems equivalent to "green." So too in Hall's *Chronicle*, where we are told that Henry the Eighth, with a party of noblemen, "came sodainly in a mornyng into the Quenes Chambre, all appareled in shorte cotes of Kentishe Kendal, . . . like outlawes, or Robyn Hodes men." (D.)

360. *In fayth, decon thou crewe*. The commencement of some song; quoted again by our author in *A deuoute trentale* for old John Clarke, v. 44, and in *Why come ye nat to Courte*, v. 63. (D.)

361. *he ware his gere so nye—i.e.*, according to Dyce, he wore his clothes so near, so thoroughly; according to Warton, "his coat-sleeve was so short."

364. *The deuyll myghte daunce therin for ony crowche—i.e.*, the devil might dance in his pouch without fear of meeting any money. Many coins had the stamp of a cross on one side. Dyce quotes from Massinger, *The Bashful Lover* (ed. Gifford, 1813), iv. 398, "The devil sleeps in my pocket; I have no cross To drive him from it." Our old dramatists are never weary of punning upon the two meanings of the word; e.g., Chapman, *Alphonsus* (ed. Pearson, III. 203), "The English Angels took their wings and fled; My crosses bless his Coffers." Shak. *A. Y. L.*, II. iv. 14, "I should beare no crosse if I did beare you, for I thinke you haue no money in your purse." Ben Jonson, *Every Man*, IV. vii., "*Mat*. You have no money? *Bob*. Not a cross, by fortune." (The ancient penny, according to Stow, had a double cross with a crest stamped on it, so that it might easily be broken in the midst, or in the four quarters. *Gifford*.) Middleton, *Blurt*, II. i. 74, "*Dandy*. If you will, Sir, you shall coin me into a shilling. *Hip*. I shall lay too heavy a cross upon thee then." Ray's *English Proverbs* (ed. 1768), p. 184, "He hath never a cross to bless himself withal."

365. *O lux. O lux beata Trinitas* was an ancient hymn, "which," says Hawkins, "seems to have been a very popular melody before the time of King Henry VIII." *Hist. of Music*, ii. 354. (D.)

368. *What, reuell route!* Here "route" is, of course, a verb. What, let revel roar! (D.)

375. *the deuylles date.* Cf. l. 455, and *Piers the Plowman*, II. 112, "In þe date of þe deuil."

386. *vpon a mery fyne.* Palsgrave (*Adverbs Howe, Comment*), has "Upon a mery pynne, *De Hayt*, as *il a le cuer de hayt*." Cf. *The Four Elements* (Hazl. Dodsl., I. 45), "Now, set thy heart on a merry pin." Cowper, John Gilpin, "The calender, right glad to find His friend in merry pin."

387. *a placke.* Dyce suggests *plucke*, comparing Thersytes (*Pollard's Eng. Mir. Plays*, p. 143, l. 515), "Darest thou trye maystries with me a plucke"; and a line of an old song, "A stoup of bere vp at a pluk."

390. *A brydelynge caste.* An expression which I am unable to explain. It occurs (but applied to drinking) in Beaumont and Fletcher's *Scornful Lady*, II. ii., "Let's have a bridling cast before you go." (D.) Halliwell (*Dict. of Archaic and Provincial Words*) explains it as "a parting turn or cast." Cf. *The Hye Way to the Spyttel Hous*, 372 (Hazlitt's *Early Pop. Poetry*, iv. 43), "on the galowes make a tomlyng [tumbling] cast."

393. *the dosen browne* is used sometimes to signify thirteen; as in a rare piece entitled *A Brown Dozen of Drunkards, &c.*, 1648, 4to, who are *thirteen* in number. But in our text "the dosen browne" seems merely to mean the full dozen: so in a tract (*Letter from a Spy at Oxford*) cited by Grey in his notes on *Hudibras*, vol. ii. 375; "and this was the twelfth Conquest, which made up the Conqueror's brown Dozen in Number, compared to the twelve Labours of Hercules." (D.)

398. *The armes of Calyce*, a common asseveration at this period. Cf. Skelton, *Magnyfycence*, 685, "By the armes of Calys, well conceyued!" Royster Doister, IV. vii. (ed. Arber, p. 73), "Soft, the Armes of Caley, I haue one thing forgot." *Ib.* III. iv. (p. 51), "By the armes of Caley it is none of mine." Is the phrase a reference to the large store of ordnance kept at Calais? Cf. Harrison's *Elizabethan England* (Camelot Series), p. 225, "it was commonly said after the loss of Calais that England should never recover the store of ordnance there left and lost."

425. *Agryse*, Dyce's emendation for *aryse*, the reading of all the editions. *Agryse* means "to cause to shudder." D. quotes from Arthour and Merlin, "Sore might hir agrise." In Chaucer it is apparently always intransitive, "to shudder, feel terror," as in C T., B. 614, "The Kinges herte of pitee gan agryse." A.S. *agrīsan*, to shudder, fear.

477. *a stoppynge oyster*. Dyce compares Heywood, Dialogue, sig. E., "deuiseth to cast in my teeth Checks and choking oysters."

509. *Lyghte lyme fynger*. Cf. l. 231, "lyghte as lynde." Cotgrave has "*Avoir les mains crochuës*. To be a light-fingered, or long-fingered filcher; every finger of his hand to be as good as a lime-twigg." For another explanation, see Glossary LYME.

511. *Saynte Quynntyne*. Chambers's Book of Days, II. 519, "October 31. St. Quintin, martyr, 287." Stephens's World of Wonders, fol. 1607, p. 315 (quoted by Brand, Pop. Ant., ed. Ellis, I. 365), "I omit the saints who have given their names to cities. as St. Quintin, &c." Cf. Scott's Quentin Durward (Cent. ed.), p. 62.

515. *Parte*. Dyce suggests *Parde* (*par dieu*, in sooth). Cf. Phyllyp Sparowe, 171, "He did nothyng perde."

PHYLLYP SPAROWE

Must have been written before the end of 1508; for it is mentioned with contempt in the concluding lines of Barclay's *Ship of Fooles*, which was finished in that year. (D.) The lines are:

"It longeth nat to my scyence nor cunnyng
For Phylp the Sparowe the (Dirige) to synge."

The form of the poem was doubtless suggested by the third ode of Catullus, on the death of Lesbia's sparrow, which begins

Lugete, o Veneres Cupidinesque
et quantumst hominum venustiorum.
passer mortuus est meæ puellæ,
passer, deliciæ meæ puellæ.

It has many points in common with Ovid, *Amores* II. vi.

Psittacus, Eois imitatrix ales ab Indis,
occidit: exequias ite frequenter, aves;

which Statius (*Silvæ*, II. iv.) imitated in his *Psittacus Atedii Melioris*,

Psittace, dux volucrum, domini facunda voluptas,
humanæ sollers imitator, Psittace, linguæ,
quis tua tam subito præcluserit murmura fato?

Dyce also refers to Herrick's *Upon the Death of his Sparrow*, an *Elegy* (*Hesperides*, Morley's *Universal Library*, p. 82), and the verses entitled *Phyllis on the Death of her Sparrow*, attributed to Drummond.

1. *Placebo*. The *Placebo* was the office for the dead at Vespers, which began *Placebo domino in regione viventium*, Psalm cxvi. 9 (Vulgate cxiv). Cf. Roister Doister, III. iii. (Arber, p. 85), *Placebo dilexi*. For similar refrains borrowed from the Roman liturgy Dyce refers to the *Court of Love* (Skeat's *Chaucerian and other Pieces*, p. 445), and to *Reynard the Fox* (ed. Arber, p. 11), "tho

begonne they *placebo domino*," at the funeral of Coppe, Chanticleer's daughter.

3. *Dilexi*, the first word of Ps. cxiv. (Vulg.), *Dilexi quoniam exaudiet Dominus vocem orationis meæ*. With this psalm, immediately after the single verse quoted on *Placebo*, v. 1, the Office for the Dead began.

5. *Fa, re, my, my*. Cf. B. 258; P. 533.

7. *Philip*, or *Phip*, was a familiar name given to a sparrow from its note being supposed to resemble that sound. (D.). Cf. Lyly, *Mother Bombie*, III. iv. (ed. Fairholt, II. 111), "To whit to whoo, the owle does cry; Phip, phip, the sparrows as they fly." Shak., K. J., I. 231, "*Gur*. Good leave, good Philip. *Bast*. Philip! sparrow."

8. *Carowe* was a nunnery in the suburbs of Norwich . . . during many ages a place of education for the young ladies of the chief families in the diocese of Norwich, who boarded with and were taught by the nuns. The fair Jane or Johanna Scroupe of the present poem was, perhaps, a boarder at Carow. (D.)

9. *Nones Blake*—i.e., Black Nuns, Benedictines. (D.)

21. *Pyramus and Thisbe*. Cf. Ovid, *Met.*, iv. 55-166; Shak., M. N. D., V. i. 56-361.

27. *Gyb our cat*. "A Gib, or a Gib Cat." A male cat. An expression exactly analogous to that of a *Jack-ass*, the one being formerly called *Gib*, or *Gilbert*, as commonly as the other Jack. *Tom-cat* is now the usual term, and for a similar reason. *Tibert* is said to be the old French for *Gilbert*, and appears as the name of the cat, in the old story-book of Reynard the Fox. Chaucer, in the *Romaunt of the Rose*, gives "*Gibbe*, our cat," as the translation of "*Thibert le cas*," v. 6204 (Nares). Coles has "*Gib*, a contraction for *Gilbert*," and "a Gib-cat, *catus, felis mas*." Cf. Gammer Gurton's Needle (Hazl. Dodsl., III. p. 181 *seq.*). Shak., Hamlet, III. iv. 190; I. H. iv., I. ii. 83.

66. *Ad Dominum*, &c., Ps. cxx. 1 (Vulg.).

70. *Acherontes well*—i.e., Acheron's well. So, after the fashion of our early poets, Skelton writes *Zenophontes* for *Xenophon*, *Encidos* for *Eneis*, *Achilleidos* for *Achilleis*, &c. (D.)

97. *Levavi oculos meos in montes*, Ps. cxxi. 1 (Vulg.).

120. *veluet cap*, cf. Sidney, *Arcadia*, lib. I. p. 85 (ed. 1613):

"They saw a maid who thitherward did runne,
To catch her sparrow which from her did swerue,

As shee a black-silke Cappe on him begunne
To sett, for foile of his milke-white to serue."

138. *Phyþ, Phyþ*, cf. note on v. 7.

143. *Si iniquitates*, Ps. cxxx. 3 (Vulg.). The whole verse reads *Si iniquitates observaveris, Domine: Domine, quis sustinebit?* The first antiphon in the Roman Burial Service.

145. *De profundis clamavi*, Ps. cxxx. 1 (Vulg.). This Psalm immediately follows the above antiphon in the Burial Service.

148. *Dame Sulpicia*. There were several Roman poetesses of this name: (1) Sulpicia, probably granddaughter of Servius Sulpicius, who wrote five elegies, purporting to be love-letters addressed to Cerinthus, included in the fourth book of Tibullus; (2) a writer of amatory poems highly commended by Martial (x. 35), as *castos et pios amores, lusus, delicias, facetiasque*; (3) the reputed authoress of 70 hexameters called a *Satira De statu reipublicæ temporibus Domitiani, cum edicto philosophos urbe exegisset*.

184. *La, soll, fa, fa*, cf. B. 258; P. 5, 533.

185. *Confitebor tibi, Domine, in toto corde meo*, Ps. cxi. 1; Ps. cxxx. viii. 1 (Vulg.).

186. *ryde and go*. A sort of pleonastic expression which repeatedly occurs in our early writers. (D.)

191. *Attalus*. There were three kings of Pergamus of this name proverbial for their wealth. The third left his kingdom to the Romans (B.C. 134). Cf. Hor. Od., I. i. 12, *Attalicis condicionibus*; II. xviii. 5, *Attali regiam*.

193. *the story*, may refer to Pliny, N. H., vii. 39, where it is stated that the second Attalus gave 100 talents for a single picture (cf. "hundreth pound," v. 189).

194. *Cadmus* was sent out, with his brothers Phœnix and Cilix, to search for their sister Europa, who had been carried off by Zeus. Ovid, Met. III. 3 seq.

213. *Whyte as mylke*, cf. the quotation from Sidney's *Arcadia*, v. 120. (D.)

239. *A porta inferi*, an antiphon in the Roman Burial Service, the response being *Erue, Domine, animam ejus*. Cf. Roister Doister (ed. Arber, III. iii. 61), "*A porta inferi*, who shall your goodes possesse?"

243. *Audivi vocem*, another antiphon in the *Officium Defunctorum*, *Audivi vocem de cælo dicentem mihi Beati mortui qui in Domino moriuntur*, Rev. xiv. 13. Cf. Roister Doister (ed. Arber, III. 71),

"*Audivi vocem*. All men take heede by this one gentleman. ' Also The Psalmodie, p. 88, *Nequando. Audivi vocem. Requiem æternam.*"

244. *Japhet, Cam, and Sem*. Cf. W. 896, "Sem, Japheth, or Cam." Cf. *A C. Mery Talys* (ed. Hazlitt, p. 98), "Noye had thre sonnes, Sem, Came, and Japhete."

245. *Magnificat*, St. Luke, I. 46 (Vulg.).

247. *Armony, Armenia*. Cf. The Creation, in the York Plays (quoted by Ward, Eng. Dram. Lit., I. p. 68), "here certaynely, The hillis of hermony." The Four P.P. (Hazl. Dodsl., I. 334), "On the hills of Armenia, where I saw Noe's ark." According to the Vulgate, Gen. viii. 4, the ark rested *super montes Armeniae*.

248. *birdes*. The reading of Kele's ed., "bordes," is perhaps the true one . . . and qy. did Skelton write, "*Whereon the bordes yet lye*"? (D.) Cf. Maundevile's *Voiage and Travaile*, 1839, p. 148, "And there besyde is another Hille, that men clepen *Ararathe* . . . where Noes Schipp rested, and zit is upon that Montayne" (Hazl. Dodsl., I. 334).

253. *Deucalyons fode*. Cf. Juvenal, I. 81, *ex quo Deucalion nimbis tollentibus æquor navigio montem ascendit*, with Mayor's note.

290. *Lybany, Libya*.

294. *Mantycors*. "Another maner of bestes ther is in ynde that ben callyd *manticora*, and hath visage of a man, and thre huge grete teeth in his throte, he hath eyen lyke a ghoot and body of a lyon, tayll of a Scorpyon and voys of a serpente in such wyse that by his swete songe he draweth to hym the peple and deuoureth them. And is more delyuerer to goo than is a fowle to flee." Caxton's *Mirroure of the world*, 1480. (D.) Cf. Sylvester's *Du Bartas*, his *Diuine Weekes and Workes*, The sixt day of the first week, "Then th' *Vnicorn*, th' *Hyæna* tearing-tombs, Swift *Mantichor*, and *Nubian Cephus* coms: Of which last three, each hath (as heer they stand) Man's voice, Man's visage, Man-like foot and hand." Pliny, 8, 21, 30, §75; 8, 30, 45, §107.

296. *Melanchates*. Cf. Ovid, Met. III. 232, *Prima Melanchates in tergo vulnera fecit*.

311. *Lycaon*, King of Arcadia, changed by Jupiter into a wolf. Cf. Ovid, Met. I. 237, *fit lupus, et veteris servat vestigia formæ*.

319. *Iles of Orchady*, the Orkneys, *insulas quas Orcadas vocant*, (Tac. Agr. 10), spelt *Orchades* in Minsheu.

320. *Tyllbery*, Tilbury, on the north bank of the Thames, opposite Gravesend.

379. *Kyrie, eleison*, (κύριε ἐλέησον), "Lord, have mercy," a form of invocation in ancient Greek liturgies, and still used in the Roman Burial Service.

386. *Lauda, anima mea, Dominum*, Ps. cxlvi. 1 (Vulg.).

387. *To wepe with me*, &c. Cf. Ovid, *Amores* II. vi. 1-6.

403. *red sparrow*, reed-sparrow. Cf. R. Holme's *Ac. of Armory*, 1688, "The Red Sparrow, or Reed Sparrow." (D.)

409. *The doterell*, "a bird said to be so foolishly fond of imitation, as to suffer itself to be caught, while intent upon mimicking the actions of the fowler." (Nares.) "The dotterel (Fuller tells us) is *avis γελωτοκοιός*, a mirth-making bird, so ridiculously mimical that he is easily caught, or rather catcheth himself by his over-active imitation. As the fowler stretcheth forth his arms and legs, stalking towards the bird, so the bird extendeth his legs and wings, approaching the fowler till he is surprised in the net." (Gifford, on Ben Jonson, *The Devil is an Ass*, II. i.)

415. *playne songe*, "the simple notes of an air, without ornament or variation; opposed to descant, which was full of flourish and variety." (Nares.) Cf. v. 427.

426. *a large and a longe*, characters in old music: one *large* contained two *longs*, one *long* two *breves*, &c. (D.) Cf. *The Armonye of Byrdes* Hazlitt's *Early Popular Poetry*, III. 191, "Shall be my song On brieve and long." Middleton, *More Dissemblers*, &c., V. i. 32. "*Crot*. Will you repeat your notes then? I must *sol fa* you; Why, when, sir? *Page*. A large, a long, a breve, a semi-breve, A minim, a crotchet, a quaver, a semiquaver."

428. *the cuckoue*. Cf. Shak., *M. N. D.*, III. i. 120, "The plain-song cuckoo gray."

432. *The bitter with his bumpe*. "The *Bitter*, or *Bitterne*, *Bumfeth*, when he puts his Bill in the reeds." R. Holme's *Ac. of Armory*, 1688. (D.) Cf. Tennyson, *Northern Farmer* (old style), viii. 3, "Moäst loike a butter-bump." The *English Dialect Dictionary* quotes, "When the butther bumps cry, Summer is nigh," as a Yorkshire folk-rhyme.

434. *Menander*, means here *Mæander*: but I have not altered the text; because our early poets took great liberties with classical

names; because all the eds. of Skelton's *Speke, Parrot*, have "Alexander, a gander of *Menanders* pole," v. 178; and because the following passage occurs in a poem by some imitator of Skelton (*The Image of Ipocrisy*, Part Third), "Wotes not wher to wander, Whether to *Meander*, Or vnto *Menander*." (D.)

449. *The route and the kowgh*. The Rev. J. Mitford suggests that the right reading is "The *knout* and the *rowgh*—i.e., the knot and the ruff. (D.)

455. *Money-dele*, refers to the custom of giving doles to the poor at funerals. Cf. Roister Doister (ed. Arber, III. iii. 64), "I will crie halfepenie doale for your worshyp." Brand, Pop. Ant., II. 288.

463. *That putteth fysshes to a fraye*. It was said that when the osprey, which feeds on fish, hovered over the water, they became fascinated and turned up their bellies. (D.) Cf. Shak., Cor., IV. vii. 33, "As is the osprey to the fish, who takes it By sovereignty of nature." Two Noble Kinsmen, I. i. 138, "as ospreys do the fish, Subdue before they touch."

473. *broken galle*. Cf. The Cokwolds Daunce, v. 204 (Hazlitt's Early Popular Poetry, I. 46), "Ffor cokwolds haue no galle." Ib. vv. 96, 107.

474. *May there abyde*. Cf. Chaucer, Parlement of Foules, 361 "The stork, the wreker of avouterye," (with Skeat's note).

478. *The estryge . . . horshowe*. Cf. The Parliament of Byrdes, 297 (Hazlitt's Early Popular Poetry, III. 152), "thoughne an astryche may eate nayle." Sylvester's Du Bartas, The fift Day of the first Week, "The mighty *Estridge*, . . . whose greedy stomach steely gads digests."

489. *Ne quando*, from the Officium Defunctorum, Ps. vii. 2, *Ne quando rapiat ut leo animam meam, dum non est qui redimat, neque qui saluum faciat*.

493. *ryng the bellys*. D. quotes from Withals's *Dict.*, p 178 (ed. 1634), "*Sit campanista, qui non vult esse sophista*, Let him bee a bellringer, that will bee no good Singer."

495-499. Cf. Chaucer, C. T., B. 4043, "Wel sikerer was his crowing in his logge, Than is a clokke, or an abbey orlogge. By nature knew he ech ascensioun Of equinoxial in thilke toun."

501. *Albumazer*, an Arabian astronomer of the ninth century, Cf. W. 520.

503. *Ptholomy*, Claudius Ptolemy of Pelusium in Egypt (about

A.D. 140), the celebrated astronomer, author of the Ptolemaic system. Cf. Chaucer, C. T., D. 324, "The wyse astrologien Dan Ptholome." D. quotes "Ptolomie, prince of astronomy," from the title of a chapter in *The Shepherds Kalendar*, a work popular in the days of Skelton.

504. *Astronomy*—i.e., Astrology, as frequently in our old writers. Cf. Shak., Sonn., 14, 2.

505. *Haly*, an Arabian physician and astronomer of the eleventh century. Cf. Chaucer, C. T., Prol. 431.

509. *Partlot*. Pertelot is the name of the hen in Caxton's translation of Reynard the Fox (Arber's Eng. Schol. Libr., p. 31). Cf. Chaucer, C. T., B. 4060. Dryden, H. & P., III. 1024.

518. *phenex*. Cf. the description of the phoenix in Sylvester's *Du Bartas* (The fift Day of the first Week), "With Incense, Cassia, Spiknard, Myrrh, and Balm, By break of Day shee builds (in narrow room) Her Vrn, her Nest, her Cradle, and her Toomb." Tacitus, Ann., vi. 28.

524. *reflary*. D. suggests *reflayre*, which is probably the right reading. Halliwell (Dict. of Arch. & Prov. Wds.) gives "REFLAIRE. Odour. (A. —N.); 'We hafe lykyng also for to bihalde faire felde al over floresched with flores, of the whilke a swete *reflaire* enters intille oure nose. . . .' M.S. Lincoln A., i. 17, f. 33."

532. *Libera me*, the opening phrase of the Responsory in the Roman Burial Service, *Libera me, Domine de morte æterna*, &c.

533. *de, la, soll, re*. Cf. B. 258; P. 5.

534. *bemole*, a term in music, B molle, soft or flat (Halliwell), D. quotes from a poem by W. Cornishe, printed in Marshe's edition of Skelton (1568), "I kepe be rounde and he by square, The one is *bemole* and the other bequare."

536. *Plinne*, Hist. Nat., x. 2. (D.)

558. *tarsell gentyll*, the male goshawk. Skelton uses the term in its exact meaning, for in the fifth line after this he mentions, in order of merit, the female "the goshauke." (D.) Cf. Shak., Rom., II. ii. 159, "O, for a falconer's voice, To lure this tassel-gentle back again!" on which Steevens remarks: "The *tassel* or *tiercel* (for so it should be spelt) is the male of the *goss-hawk*; so called because it is a *tierce* or *third* less than the female. This is equally true of all birds of prey. This species of hawk had the epithet *gentle* annexed to it, from the ease with which it

was tamed, and its attachment to man." Cotgrave gives the same explanation of *tiercelet*, but Tardif, in his Book of Falconry (quoted by Singer), says that the tiercel has its name from being one of three birds usually found in the aerie of a falcon, two of which are females, and the *third* a male, hence called *tiercelet*, or the *third*. So Turbervile, Booke of Falconrie. Minsheu (Guide into the Tongues, 1627) and Phillips (New World of Words, 1720) agree with Cotgrave.

570. *holy water clarke*. Cf. Skelton, "Againste a Comely Coy-strowne," 20, "But ask wher he fyndyth among hys monacordys An holy water clarke a ruler of lordys," on which D. says, "*Aquabajulus*; an office generally mentioned with contempt."

575. *Requiem æternam dona eis, Domine*. The first words of a constantly recurring refrain after Psalms and other passages of Scripture in the Office of the Dead and in the Burial Service. Cf. l. 1238, and Ralph Roister Doister (ed. Arber), III. iii. 63; Rede me and be nott wrothe (ed. Arber, p. 36), "A due, gentle *dominus vobiscum*, With comfortable *ite missa est*. *Requiem æternam* is now vndon."

579. *Credo videre bona Domini*, from Ps. xxvii 13. The verse ends *in terra viventium*.

581. *Domine, exaudi orationem meam!* the first clause of Ps. cii. 1.

583. *Dominus vobiscum*, with the words *Et cum spiritu tuo*, a common phrase in the Roman liturgy, answered by the congregation. Cf. the quotation in note on l. 575, and A Pore Helpe (Hazlitt's Early Popular Poetry, III. 264), "teache them *dominus vobis* With his *et cum spiritu tuo*."

586. *Deus, cui proprium*, &c., the beginning of the prayer used in the Roman Burial Service, introduced by the word *oremus*.

616. *Palamon, Arcet, Theseus*, characters in Chaucer's Knights Tale, *Partelet* the name of the hen in the Nonne Prestes Tale.

618. *Wyfe of Bath*, Chaucer, C. T., D. 1-828.

629. *Gawen*, son of King Lot and nephew of King Arthur. (D.) Cf. Malory's Morte d'Arthur. Ib. *syr Guy*—i.e., of Warwick. Cf. Ellis's Early English Metrical Romances (Bohn, 1848), pp. 190-238; Morley's Early Prose Romances (Carisbrooke Library), pp. 329-408.

631. *the Golden Fleece, How Jason it wan*. "A boke of the hoole lyf of Jason was printed by Caxton in folio, n.d. (about 1475), being a translation by that venerable typographer from the

French of Raoul le Fevre. . . The story of Jason is also told by Chaucer, *Legend of Hipsiphile and Medea*; by Gower, *Conf. Am.*, Lib. V.; and, at considerable length, by Lydgate, *Warres of Troy*, B. i." (D.)

636. *Gaynour*—*i.e.*, Guinevere, spelt Guenever in Malory's *Morte d'Arthur*.

638. *syr Launcelote de Lake*. The Book of Sir Launcelot du Lake forms part of the *Morte d'Arthur*.

641. *Trystram* . . . *Kynge Marke* . . . *Bele Isold*. "The same work treats fully of the loves of Sir Trystram, son of King Melyodas of Lyones, and La Beale Isoud, daughter of King Anguysshe of Ireland, and wife of King Marke of Cornwall, Trystram's uncle." (D.) Cf. Matthew Arnold, *Tristram and Iseult*.

649. *syr Lybius* . . . *Dysconius*—*i.e.*, Li Biaux Desconneus (The Fair Unknown), son of Sir Gawain. Cf. Thersytes (Pollard's English Miracle Plays), 132, "Appere in thy likeness Syr Libeus Disconius." Ritson, *Met. Rom.*, ii.

651. *Quater Fylz Amund*—*i.e.* the four sons of Aymon. "The English prose romance on the subject of these worthies came originally from the press of Caxton." (D. The names of the brothers were "Reynawde, Alarde, Guycharde, and Rycharde," and their father was Duke of Ardeyne. Cf. *The Four Sons of Aymon*, edited by Miss O. Richardson for the Early English Text Society. Ten Brink, *Eng. Lit.* (ed. Bohn), III. 40.

656. *Bayarde*, properly a bay horse, but used for a horse in general. (Nares.) Called here *Mountalbon*, because Reynawde had a castle in Gascoigne called Mountawban. "I," says Reynawde, relating a certain adventure, "mounted vpon Bayarde and my brethern I made to mount also thone before and the two other behynde me, and thus rode we al foure vpon my horse bayarde." (D.)

658. *Arden*. According to the romance Bayard was given up by Reynawde to Charlemagne, who ordered him to be thrown into the Meuse with a millstone round his neck. He, however, miraculously escaped, and "entred in to the great forest of Ardeyn . . . and wit it for very certayn that the folke of the countrey saien, that he is yet alyue within the wood of Ardeyn."

664. *Paris and Vyene*. This prose romance was printed by Caxton in folio. (D.) Ten Brink, *Eng. Lit.* (ed. Bohn), III. 42.

665. *duke*, a common word for "leader," "commander," in our old literature. Cf. Genesis xxxvi. 40. D. quotes from Lydgate, *Fall of Prynces*, "Wich brother was vnto duke Haniball."

673. *Hector of Troye*, as in Lydgate's *Troy Book* (Ten Brink, II. 225), and Caxton's *Recuyell of the historyes of Troye* (ib., III. 38). D. quotes from Hawes, *Pastime of Pleasure*, "Of the worthy Hector that was all theyr ioye."

678. *Troilus*, Chaucer, *Troilus and Criseyde*.

700. *the male to wryng*, apparently a phrase for "to gall," as a saddle-bag "wrings the withers." The *Prompt. Parv.* has "*Male* of trussynge, and caryage. *Mantica*." Palsgr. "*Male*, or wallet to putte geare or stuffe in, *malle*." Cf. C. 688; W. 75.

716. *Kys the post*, a common phrase for "to be shut out." Cf. Heywood, *Woman Killed with Kindness*, III. ii. 163, "When he comes late home he must kiss the post." V. Nares, s.v.

717. *Pandara*, probably a misprint for *Pandare*. D. says that in Chaucer, *Troilus*, I. 868, some copies read "Aha (quod Pandara) here beginneth game," but Skeat notes no variant.

719. *lyght for somer grene*, cf. B. 355. For *grene*, cf. Chaucer, *Against Women Unconstant*, 20, "Al light for somer, ye woot wel what I mene, In stede of blew, thus may ye were al grene," Brathwaite, *The Ciuill Deuill* (ed. Ebsworth), p. 44, "The Queene of amorous meetings . . . taking a greene gowne . . . of Mars."

734. *Marcus Marcellus*, probably M. Claudius Marcellus, five times consul, and conqueror of Syracuse in the Second Punic War. He was defeated by Hannibal near Venusia, and slain. Skelton may have read his life in Plutarch's *Lives*, which first appeared in a Latin version by several hands at Rome about 1470, and formed the basis of various Spanish and Italian translations.

736. *Anteocus*, either Chaucer, C. T., B. 3765-3820; or ib., 82-85, Gower, *Conf. Am.*, viii.

739. *Mardocheus* . . . *Assuerus*. "Even scripture history was turned into romance. The story of Esther and Ahasuerus, or of Amon or Haman, and Mardocheus or Mordecai, was formed into a fabulous poem." (Warton, quoted by D.) Ahasuerus and Mordecai appear as Assuerus and Mardochæus in the *Vulgate*.

741. *Vesca*—i.e., Vashti.

746. *Euander*, Verg. *Æn.*, viii. 51 seq.

747. *Porcena*, Livy II. 9 seq.

762. *Euphorion*, a grammarian and poet, born at Chalcis in Eubœa about B.C. 274, became librarian of Antiochus the Great. He wrote heroic poems, and his epigrams were imitated by some of the Latin poets.

766. *Philistion*, an actor and writer of mimes in the time of Augustus.

ib. *Phorocides*—i.e., Pherecydes.

825-843. The elegy proper seems to consist of the first two elegiac couplets, *Flos volucrum . . . semper eris*. Then follow three hexameters, *Per me . . . corpore virgo* (vv. 834-839), quite distinct from the epitaph, forming Skelton's subscription to the first part of the poem:—"through me, Skelton, the laureate of England, the fair maiden, to whom the bird belonged, is permitted to have sung these words composed under an assumed character." (*Virgo* should, of course, be *virginem*, but Skelton's Latinity is not unimpeachable.) Then follows a complimentary elegiac couplet in praise of Joanna's beauty and wit.

844. *Bien men souient* = il m'en souvient bien, "I remember it well." Palsgrave has "I remember you well: *il me souvient bien de vous*." For *men* = m'en v. Palsgr., Intr. p. xli. (ed Génin, Paris, 1852).

845. *Beati immaculati in via*, the first clause of the first verse of Ps. cxix. According to the Roman service for the burial of infants, as much as is needed of the first three sections of this psalm is said, whilst the corpse is being carried to the church.

860. *Arethusa*. Skelton recollected that Vergil had invoked this Nymph as a Muse: *Extremum hunc, Arethusa, mihi concede aborem*. Ecl. x. 1. (D.)

864. *it to*. D. suggests "to it."

875. *Thagus*. The sand of the Tagus was supposed to contain gold. Cf. Ovid, *Am.*, I. 15, 34, *auriferi ripa beata Tagi*.

886. *Perce and Mede*—i.e., Persia and Media.

900. *Retribue servo tuo, vivifica me!* The first clause of Ps. cxix. (called the 118th Psalm in the Roman Burial Service), v. 17. "The various portions into which the Psalm is divided begin with the verses which Skelton has parodied, both here, and before, and after." (S.) This begins the section called Gimel.

901. *Labia mea laudabunt te*, Ps. lxiii. 3.
905. *odious Enui*. D. compares Ovid's description of Envy, Met. II. 775 seq., and Piers the Plowman, V. 76 seq.
913. *Leane as a rake*. Cf. Chaucer, C. T., Pro. 287.
914. *gummes rusty*. Cf. Ovid. Met. II. 776, *livent rubigine dentes*.
996. *Legem pone*, &c. The first clause of Ps. cxix. 33 (beginning the section called HE). The Vulgate has *Domine*, and omits *in*.
997. *Quemadmodum*, &c. Ps. xlii. 1.
1014. *gray*. "This seems to have been the favourite colour of ladies' eyes in Chaucer's time, and even later." (S. on Chaucer, C. T., Prol. 152)
- ib. *stepe*, bright, A. S. *steap*. Cf. Chaucer, C. T., Prol. 201, "His eyen stepe, and rollinge in his heed" (with S.'s note).
1019. *Polixene*—i.e., Polyxena, the daughter of Priam, celebrated by Lydgate in his Warres of Troy, and by others. (D.)
1029. *Memor esto*, &c. Ps. cxix. 49 (beginning section ZAIN).
1030. *Servus tuus sum ego*, Ps. cxix. 125.
1031. *Indy*, probably not "Indian," but "azure," as D., who compares Skelton, Garlande of Laurell, 478, "saphiris indy blew"; Magnyfycence, 1571, "The streynes of her vaynes as asure inde blewe." Cotgrave has "Indé: m. Indico; light Blue, Blanket, Azure." Chaucer renders *indes et perses* (Rom. Rose, 63) by "inde and pers."
1053. *iclofer*, is perhaps what we now call gillyflower; but it was formerly the name for the whole class of carnations, pinks, and sweetwilliams. (D.)
1061. *Bonitatem fecisti*, &c., Ps. cxix. v. 65, beginning section TETH (Vulg. has *Domine*).
1090. *Defecit*, &c., Ps. cxix. v. 81, beginning section CAPH. Hence (as S. remarks), D. unnecessarily changes *salutare tuum* of the old eds. into *salutatione tua*.
1091. *Quid petis*, &c. Cf. Hor. Ep., I. iv. 8, *Quid voveat dulci nutricula maius alumno?* Persius, II. 31-40; Seneca, Ep. 60 (quoted by Casaubon), *Etiamnum optas quod tibi optavit nutrix aut pædagogus aut mater?* As S. remarks, the line is probably intended for a hexameter, but has two false quantities.
1100. *make to the lure*. A metaphor from falconry. "Lure is

that whereto Faulconers call their young Hawks, by casting it up in the aire, being made of feathers and leather, in such wise that in the motion it looks not unlike a fowl." Latham's *Faulconry*, 1658. (D.)

1114. *Quomodo dilexi*, &c., Ps. cxix. 97, beginning section MEM.

1115. *Recedant vetera*, &c. Cf. 1 Cor. v. 17, *vetera transierunt: ecce facta sunt omnia nova*.

1116. *To amende her tale*, to increase her number, or list, of perfections. (S.)

1117-1126. "I take *auale* to be put for *auale herself*—i.e., to condescend. I think the defect only arises from a sudden change of construction; the poet was going to say, 'when she was pleased to condescend, and with her fingers small, &c., *to strain my hand*,' when he suddenly altered it to *wherwyth my hand she strayned*. The sense is clear, though the grammar is at fault. But there is certainly some deficiency in ll. 1124, 1125, which hardly agree." (S.) They might perhaps be transposed to follow 1117.

1143. *Iniquos odio habui*, the first clause of Ps. cxix. 113, beginning section SAMECH.

1144. *Non calumniuntur*, &c. Ps. cxix. 122.

1153-1155. D. gives up the passage as unintelligible. S. explains "like her image, depicted (as going with courage on a lover's pilgrimage"; i.e., going to meet Numa."

1168. *Mirabilia testimonia tua!* The first clause of Ps. cxix. 129 (section PHE).

1169. *Sicut novellæ*, &c. Ps. cxliv. 12, beginning with the words *Quorum filii*.

1192. *Clamavi*, &c. Ps. cxix. 145 (section CPH).

1193. *Misericordia*, &c. Ps. lxxxvi. 13.

1215. *Principes*, &c. Ps. cxix. 161 (section SIN).

1239. *Domine, probasti me*, the first words of Ps. cxxxix.

1240. *Shall sayle*. "There is no nominative. Possibly, *they* shall sail; the *they* being implied in the preceding *eis*. Yet it looks as if Skelton makes three of the Psalms to be the pilgrims." (S.)

1242. *saynt Jamys*—i.e., of Compostella. "The body of Saint James the Great having, according to the legend, been buried at Compostella in Galicia, a church was built over it. Pilgrims flocked to the spot; several popes having granted the same in-

dulgences to those who repaired to Compostella, as to those who visited Jerusalem." (D.) Cf. *Piers the Plowman*, A., iv. 106, 110; B., Prol. 47 (with Skeat's note); Chaucer, C. T., Prol. 466; Four P. P. (Hazl. Dodsl., I. p. 336). From Weever, *Funeral Monuments*, p. 172 (quoted by Hazlitt), we learn that "the Italians, yea, those that dwell neare Rome, will mocke and scoffe at our English (and other) pilgrims that go to Rome to see the Pope's holinesse and St. Peter's chaire, and yet they themselves will runne to see the reliques of Saint Iames of Compostella in the kingdom of Galicia in Spaine, which is above twelve hundred English miles."

1243. "Skelton suggests contemptuously that all one gets by going to Spain is the opportunity of catching shrimps, &c. The mention of *cranes* is made, perhaps, only for the sake of the rhyme. But the whole passage is obscure." (S.) Cranes are contrasted with shrimps and prawns in C. 207-209.

1260. *Car elle vault*, "for she is worthy." *Vault*, the old form of *vaut* (Lat. *valet*).

An adicyon. "Though found in all the eds. of *Phyllyp Sparowe* which I have seen, it was not, I apprehend, originally published with the poem. It is inserted (and perhaps first appeared) in our author's *Garlande of Laurell*, where he tells us that some persons "take greuance, and grudge with frownyng countenance," at his poem on Philip Sparrow—alluding probably more particularly to Barclay." (D.)

1291. *Hercules that hell dyd harow*—i.e., lay waste, plunder, spoil—overpower, subdue—Hercules having carried away from it his friends Theseus and Pirithous, as well as the dog Cerberus. The *harrowing of hell* was an expression properly and constantly applied to our Lord's descent into hell, as related in the Gospel of Nicodemus." (D.)

1293. *Epidaures*, if not corrupt as D. suggests, may possibly have some reference to the serpents connected with the worship of Aesculapius at Epidaurus, "of the Epidaures" depending on "with a venemous arrow." Cf. *serpens Epidaurius*, Hor. Sat., I. iii. 27.

1295. *Onocentaures*. Minsheu, *Guide into the Tongues*, 1627, defines the Onocentaure as "a beast whose upper part resembles a man, and the neather part an Asse." D. refers to Aelian, *De Nat. Anim.*, xvii. 9.

1296. *Hipocentaures*, "people of Thessalie having their fore-parts like men, and their hinder parts like horses." (Minsheu.)

1298. *An hart*—i.e., the Arcadian stag, with golden antlers and brazen feet. Its capture was one of the twelve labours of Hercules.

1301. *appels of gold*—i.e. the golden apples guarded by the Hesperides and the dragon Ladon on Mt. Atlas. It was one of the labours of Hercules to fetch these.

1307. *Gerion*, the monster with three bodies, whose oxen Hercules was commanded by Eurystheus to fetch. Cf. *Lucr.*, v. 28, *tripectora tergeminis vis Geryonai*; *Hor. Od.*, II. xiv. 7, *ter amplum Geryonen*.

1311. *lyon sauvage*—i.e., the Nemean lion.

1312. *Dyomedes stable*. Diomedes, King of the Bistones in Thrace, fed his horses with human flesh. Eurystheus ordered Hercules to bring them to Mycenæ.

1318. *bull . . . Cornucopia*. "The bull means Achelous, who, during his combat with Hercules, assumed that shape :

*rigidum fera dextera cornu
dum tenet, infregit; truncaque a fronte revellit.
Naidēs hoc, pēmis et odoro flore repletum,
sacravunt; divesque meo bona Cōpia cornu est.*

Ovid, *Met.*, ix. 85." (D.)

1322. *Ecates*—i.e., Hecate's (Ἑκάτη).

1328. *Lerna*, the marsh near Argos, haunted by the hydra, or water-snake, slain by Hercules.

1330. *Chemeras*—i.e., Chimæra's, a fire-breathing monster of Lycia, destroyed by Bellerophon.

1336. *Cocytus*—i.e., Cocytus (κωκυτός). "wailing," one of the rivers of Hell. (Styx, Acheron, Phlegethon, Lethe, Cocytus, Avernus.) "Cocytus, named of lamentation loud, Heard on the rueful stream." Milton, *P. L.*, II. 579.

1344. *Primo Regum*—i.e., 1 Samuel xxviii. 7. The title of the book in the Vulgate is *Liber Primus Samuelis, quem nos Primum Regum dicimus*. D. quotes from Lydgate, *Fall of Prynces*, "*Primo regum as ye may playnly reade.*"

1345. *Phitonesse*—i.e., the Pythoness, the witch of Endor. "*Pythonesse, a woman hauing a spirit of diuination, a Wizard, a*

Witch." (Minsheu). Cf. Chaucer, C. T., D. 1510, "As to the Phitonessa dide Samuel."

1366. *Proserpina*. Proserpina was sometimes identified with Hecate. Hence we have in these lines an allusion to the triple character of the goddess Diana (*diva triformis*, Hor. Odes, III. xxii. 4), who was called Luna in heaven, Diana on earth, and Hecate in Hades.

COLYN CLOUTE

This powerful and original poem must have been circulated in MS., probably for a considerable time, before it was given to the press; for from a passage towards the conclusion, v. 1239, we learn that those against whom its satire was directed would not "suffer it to be printed." In *Colyn Cloute* Skelton appears to have commenced his attacks on Wolsey. (D.)

"Colyn Cloute represented in his poem the poor Englishman of the day, rustic or town-bred. The name blends the two forms of life: Colyn is from *colonus* (tiller of the soil), whence clown; Cloute, or Patch, sign of a sedentary calling, stands for the town mechanic, such as Bottom the Weaver, and his 'crew of patches, base mechanicals.'" (Morley, Eng. Writ., vii. 187.)

Quis consurget, &c. Ps. xciv. 16, where the Vulgate has *mihi* for *mecum*.

Nemo, Domine! St. John viii. 11.

1. *auayle To dryue forth a snayle*. D. quotes from *Gentylnes and Nobylte* (attributed without grounds to Heywood), "In effect it shall no more auayle Than with a whyp to dryfe a snayle."

16. *hed is so fut*. "Fat-headed" is a common provincialism for "stupid." Cotgrave has "*Grosse teste. Il a une grosse teste*. He is a joulthead or jobernoll; he hath more head than wit; he hath a dull, heavy, or gross head of his own."

36. *The deuyll is dede*. Heywood has six Epigrams on this proverbial expression. Ray gives, "Heigh ho, the Devil is dead." Proverbs, p. 55, ed. 1768. (D.)

51. *connyng bagge*—i.e., bag, store, of knowledge or learning. (D.)

57. *take well*—i.e., understand. Palsgrave has, "I take, I understande. It is well taken: *cest bien entendu*."

67. *The tone*—i.e., the one. "A trace of the neuter *that* in the earlier use as an article is seen in M. E. *the ton, the tother*, for *that on* 'that one,' *that other*." Emerson, Hist. Eng. Lang., p. 331.

89. *the forked cap*—i.e., the mitre. D. quotes from Barclay's *Ship of Fooles* (ed. Paterson, 1874, II. p. 279), "No wyse man is desyrous to obtayne The forked cap without he worthy be."

96. *Jacke and Gyll*. Cf. Skelton, *Agaynste a Comely Coy-strowne*, 43, "Jak wold jet, and yet Jyll sayd nay." Ib. *Magnyfyce*, 290, "Jacke shall haue Gyl." "*Gill* was a current and familiar term for a female, as in the proverb, 'Every Jack must have his Gill,' and 'A good Jack makes a good Gill.'" Nares, s.v. Cf. Ray, *Eng. Prov.* (1768), p. 124.

97. *put vp a byll*. Cowell, *Interpreter* (1637), defines a bill as "a declaration in writing, that expresseth either the grieve and the wrong that the complainant hath suffered, by the partie complained of, or els some fault that the partie complained of hath committed against some law or statute of the Commonwealth. This bill is sometimes *offered up* to Justices errants in the generall assises: sometime, and most of all, to the Lord Chancellor of England. . . ."

104. *meddels*, should perhaps be *meddel* (plur.). The MS. has *medlythe*.

107. *solfa so alamyre*. *Alamyre* is the lowest note but one in Guido Aretine's scale of music. Gayton, in his *Notes upon Don Quixote*, 1654, says (metaphorically) that Maritornes "plaid her part so wel, that she run through all the keyes from *A-la-mi-re* to double Gammut." (D.)

108. *premenyre*—i.e., *præmunire*. "*Præmunire* is taken either for a writ or for the offence whereupon this writ is granted. . . . The Church of Rome, under pretence of her supremacy and the dignity of Saint *Peter's chaire*, grew to such an incroaching that there could not be a benefice (were it Bishoprick, Abbathy, or other) of any worth here in England, the bestowing whereof could escape the Pope by one meanes or other. In so much, as for the most part hee granted out Mandates of Ecclesiasticall livings, before they were voide to certaine persons by his bulls, pretending therein a great care to see the Church provided of a Successor before it needed." Cowell, *The Interpreter* (1637). Statutes were made against those who "purchase or pursiew or

do to be purchased, or pursiewed in the Court of Rome, or elsewhere any such translations, processes and sentences of excommunication, Bulls, Instruments, or any other things, &c.," in the reigns of Edward III., Richard II., and Henry IV. The penalties were "perpetuall banishment, forfeiture of their lands, tenements, goods, and cattells."

110. *iurisdictions*. "Out of which statutes have our professors of the common lawe wrought many dangers to the Jurisdiction Ecclesiasticall, threatning the punishment contained in the statute anno 27. Edw. 3. and 38. *ejusdem*, almost to every thing that the court Christian dealeth in. . . ." Cowell, l. c.

131. *shefe*. Cf. Milton, Lycidas, 125.

152. *Ure*—i.e., Hur. Aaron and Hur. are several times mentioned together—e.g., Ex. xvii. 12; xxiv. 14.

153. *The wolfe*. Cf. Milton, Lycidas, 128.

163. *hang the bell*. D. quotes from Heywood, Dialogue, &c. "And I will hang the bell about the cats necke: For I will first breake and ieoperd the first checke." The episode of the rats proposing to bell the cat is well told in the prologue to Piers the Plowman. Ray, Eng. Prov. (ed. 1768), p. 85, gives "Who shall hang the bell about the cat's neck?"

166. *deuz decke*, apparently some game of cards, *deuz* = *deuce*, and *deck* being often used for a pack of cards, as in Shak., Hen. VI., III. v. i. 44.

169. *herted lyke an hen*, as we say "chicken-hearted." The phrase recurs in W. 273. The hen was symbolical of cowardice. Cf. Shak., All's Well, II. iii. 224, "Lord have mercy on thee for a hen!" Ralph Roister Doister, IV. vii. 60, "the best hennies to grece"

181. *Sho the mockysse mare*. Cf. W. 83, "And Mocke hath lost her shoo."

183. *a leke*, proverbial for cheapness. Cf. Chaucer, Rom. 4830, "Sich love I preise not at a leke"; C. T., G. 795, "dere y-nough a leek."

190-192. "Amend when ye may, for it is said by everybody, even as far as Mount Seir, that ye cannot be worse than ye are." The Latin words are a quotation from the Vulgate, "*Et circuit de Baala contra occidentem, usque ad montem Seir.*" Jos. xv. 10. (D.)

194. *kauke on hobby larkes*—i.e., hawk at larks with a hobby.

The hobby was one of the smallest kinds of hawks used by falconers, and was employed in "daring" larks—*i.e.*, frightening them by hovering over them, so that they cowered on the ground and were caught with nets. Cf. Skelton, *Magnyfycence*, 1358, "I haue an hoby can make larkys to dare"; *ib.* 1581, "I wolde hauke whylest my hede dyd warke, So I myght hobby for suche a lusty larke." From the context in these three passages it is evident that it was a cant phrase for illicit amours. *v.* GLOSSARY.

198. *The gray gose for to sho.* Cf. The Parliament of Byrdes (Hazlitt's *Early Popular Poetry*, III. 179), "who wyll smatter what euery man doose Maye go helpe to shoo the goose." Stubbes, *Anatomie of Abuses* (ed. Pickering, 1836), p. 128, "if this liquour bee wantyng, then farewell cliente, he maie go shooe the goose, for any good successe he is like to haue of his matter." D. quotes from Hoccleve, *Poems* (ed. 1796), p. 13, "Ye medle of al thyng, ye moot shoo the goos." Also from Heywood's *Epigrams*, "*Of common medlers.* He that medleth with all thyng, may shoe the gosling."

224. *Sitientes* is the first word of the Introit of the Mass for Passion Sunday ("*Sitientes, venite ad aquas, dicit Dominus,*" &c., Isaiah lv. 1.) (D.)

232. *Dominus vobiscum.* Cf. P. 583.

243. *prymes*—*i.e.*, the office for prime, the first canonical hour, succeeding to lauds.

ib. *houres*, prayers repeated at certain times of the day, such as matins and vespers. Bale, *Kynge Johan* (ed. Collier), p. 17, "With your latyne howrs, serymonyes, and popetly playes."

251. *ale stake*, a support for a garland, projecting horizontally from the front of an ale-house. V. Skeat's note on Chaucer, C. T., Prol. 667. Jusseraud, *English Wayfaring Life* (transl. L. T. Smith, 1889), p. 132.

284. *Tom a thrum.* Cf. Skelton, *Against Garnesche*, "God sende you wele good spede, With *Dominus vobiscum!* Good Latyn for Jake a thrum, Tyll more matyr may cum;" *Magnyfycence*, 1444, "Ye, of Jacke a thrommys bybyll can ye make a glose?"

310. *ryde vpon a mule*, probably refers to Cardinal Wolsey. In Singer's edition of Cavendish's *Life of Wolsey* (1827) is an etching from an old MS. representing Cardinal Wolsey and his suite in progress, in which Wolsey is riding on a mule and his attendants on horseback.

316. *fyne Raynes*—*i.e.*, fine linen from Rennes in Brittany. Cf. Magnyfycence, 2042, "Your skynne that was wrapped in shertes of Raynes."

317. Cf. Chaucer, C. T., Prol. 358, "whyt as morne milk."

319. D. thinks the line should read "Theyr styrops with gold begared." Marshe's ed. has "of mixt golde begared." MS. "with golde be gloryd."

323. *Gil . . . Jacke of the Noke*. Cf. 96 and 857. "The labouring poor of both sexes." (D.). *Nook* is defined by Bailey (1733) as "the Fourth Part of a Yard Land." Cf. "And doth the Lawyer lye then, when under the names of *Iohn a stile* and *Iohn a noake*, hee puts his case?" Sidney, Apol. (Pitt Press), p. 39.

347. *prynces aquilonis*, from Ezekiel xxxii. 30, "*ibi principes Aquilonis omnes*." (Vulg.) Cf. Piers Plowman, I. 118 (with Skeat's note).

365-368. A difficult passage, given up by D. It may possibly refer to the dissolution of the smaller monasteries by Wolsey, and the appropriation of their funds to the establishment of colleges. V. Creighton's Cardinal Wolsey (Twelve English Statesmen), pp. 140-143. It would then be paraphrased, "Ye make monks smart in order to repair some old cottage, which is now entered as a college in the charter of dotage"—*i.e.*, perhaps, the permission which Wolsey obtained in 1524 from Pope Clement VII. to convert the monastery of St. Frideswyde at Oxford into a college (Creighton, p. 141), or the like. Cf. the beginning of John Inglesant. For *culverage*, cf. the last lines of Piers of Fullham (Hazlitt's Early Popular Poetry, II. 15), "An erbe is called of all this rage, In owre tong called culrage."

369. *sottage*, sottishness, inserted partly for the sake of the rime, partly for the play upon *socage*.

370. *socage*. "*Socage* signifieth in our Common Law a tenure of Lands by or for certaine inferiour or husbandly services to bee performed to the Lord of the Fee." (Cowell, Interpreter, s.v.)

371. *scygnnyours*. "*Seignior* . . . particularly it is used for the Lord of the fee, or of a mannor." (*ib.*)

372. *Lytelton tenours*. "*Littleton* was a Lawyer of great account living in the dayes of King Edward the fourth. . . . He wrote a booke of great account, called Littletons Tenures." (*ib.*)

378. *In secula seculorum*, the last clause of the Gloria Patri, &c., 1 Tim. i. 17 (Vulg.). Cf. *culorum* in Skeat's glossary to Piers Plowman. Here it probably means "secular pursuits."

381. *fyne meritorum*, seems to mean "payment for services rendered."

383. *blacke monachorum*—i.e., the Benedictines.

385. *Bernardinorum*—i.e., the Cistercian order.

421. *Of an abbay ye make a graunge*. A proverbial expression. Cf. Bale, Kynge Johan, "Our changes are soch that an abbeye turneth to a graunge." Ray's Proverbs, p. 174 (ed. 1768), "To bring an Abbey to a Grange." (D.) Cf. Cath. Angl. (E.E.T.S.), p. 163.

447. *splendore fulgurantis hastæ*. From the Vulgate. "*Ibunt in splendore fulgurantis hastæ tuæ*." Habac. iii. 11. Cf. Nahum iii. 3. (D.)

451. *gloria, laus*. At the Service of the Mass for the Dead the response before the Gospel is "*Gloria tibi Domine*," and after, "*Laus tibi Christe*."

456. *dranke eysell and gall*. Cf. Sir Thomas More's Poems (ed. 1557), p. 21, "remember therewithal How Christ for thee tasted eisel and gall." Salisbury Primer (1555), the eighth prayer, "I beseech thee for the bitterness of the aysell and gall that thou tasted."

459. *Let the cat wynke*. Cf. Elynour Rummyng, 303, "Theyr thrust was so great, They asked neuer for mete, But drynke, styll drynke, And let the cat wynke." D. quotes from The Worlde and the Chylde (1522), "*Manhode*. Now let vs drynke at this comnaunt For that is curtesy. *Folye*. Mary mayster ye shall haue in hast. Aha syrs let the catte wynke."

460. *Iche wot*, seems to mean here "each knows," not "I know." (D.) But may not the line mean "I know what every second man thinks?" For "each other" v. Morris and Kellner, Historical Outlines, § 255.

461. *per assimile*—i.e., in like manner, viz., as in vv. 450-457. Perhaps with reference to Luke xvi. 24 (Vulg.), "*recepisti bona in vita tua, et Lazarus similiter mala*."

469. *Ptholome*, v. note on P. 503.

473. *Scorpion*. Cf. Chaucer, House of Fame, 948, "Til that he saw the Scorpion, Which that in heven a sign is yit," with reference to the fall of Phaethon.

474. *pretendynge*, portending. Here Skelton seems to allude to Wolsey; and from these lines perhaps originated the story of our poet having prophesied the downfall of the Cardinal. (D.)

551-555. *Wicleuista, Hussyans, Arryans, Pollegians*, refer to the followers of Wicliffe, Huss, Arius, and Pelagius.

565. *tot quoties*. Cf. W. 125, "We shall haue a *tot quot* From the Pope of Rome." D. quotes from Barclay, Ship of Fooles, "Then yf this lorde haue in him fauour, he hath hope To haue another benefyce of greater dignitie, And so maketh a false suggestion to the pope For a *tot quot*, or else a pluralitie." Halliwell explains it as "a general dispensation."

629. *ouer the whele*. Here the reading of the MS. "be on the whele" seems preferable. It will then refer to the wheel of Fortune, so graphically described in The King's Quair of James I. of Scotland. (Skeat's Specimens of English Literature, pp. 43-46.) Cf. l. 634, below.

637. *ye, shall*. Yea, I shall.

641, 642. Matt. iv. 15, *Terra Zabulon, et terra Nephthalim*. (Vulg.)

666. 1 Cor. x. 12, *Itaque qui se existimat stare, videat ne cadat*. (Vulg.)

672. *in the deuyll way*, in the way to the devil—i.e., "bad luck to you!" Cf. Chaucer, C. T., A. 3134, "Our Hoste answerde: 'tel on, a deuel wey!'" S. quotes from Polit. Songs, ed. Wright, Camd. Soc., p. 254, "Hundred, chapitle, court, and shire, Al hit goth a deuel way." Palsgrave has "In the twenty deuyll way, *Au nom du grant diable*." In Hormanni Vulgaria quoted by D.) it is represented by the Latin *malum*!

677, 678. Isaiah xlii. 20, *qui apertas habes aures, nonne audies?* (Vulg.)

688. *Howe the male dothe wrye*. Cf. P. 700; W. 75.

710. *hygh estates*, dignitaries. Cf. Mark vi. 21, "lords, high captains, and chief estates."

722. *Damyán*, the name of the squire in the Merchant's Tale, Chaucer, C. T., E. 1772 seq.

748, 749. *Grenewyche . . . Obseruance*. "A grant of Edward the Fourth to certain Minorites or Observant Friars of the order of St. Francis of a piece of ground which adjoined the palace at Greenwich, and on which they had begun to build several small mansions, was confirmed in 1486 by a charter of Henry the

Seventh, who founded there a convent of friars of that order, to consist of a warden and twelve brethren at the least; and who is said to have afterwards rebuilt their convent from the foundation." (D.)

754. *Babuell besyde Bery*. When by an order of Pope Urban the Fourth, the Grey Friars were removed out of the town and jurisdiction of Bury St. Edmund, in 1263, "they retired to a place just without the bounds, beyond the north gate, called Babwell, now the Toll-gate, which the abbot and convent generously gave them to build on; and here they continued till the dissolution." Tanner's *Not. Mon.*, p. 527, ed. 1744. (D.)

755. *postell vpon a kyry*, comment upon a Kyrie eleison. (D.) Cotgrave gives "*Postille* : *f.* A postill, gloss, compendious exposition." Minsheu, "*A Postill*, Glose, a compendious Exposition."

780. *make a Walshmans hose*—*i.e.*, twist it and turn it to suit their purpose. Nares (who gives a wrong explanation) quotes from the *Mirr. for Mag.* :—

"The laws we did interpret, and statutes of the land,

Not truly by the text, but newly by a glose :

And words that were most plaine, when they by us were
skan'd,

We turned by construction to a Welch-man's hose."

Skelton uses the phrase again in the *Garlande of Laurell*, 1238, "It is no foly to vse the Walshe-mannys hose." D. refers to the synonymous phrase "shipman's hose"—*e.g.*, Jewel's *Defence of the Apologie*, &c., p. 465, ed. 1567, "how the Scriptures be like to a Nose of Waxe, or a Shipmans Hose : how thei may be fashioned, and plied al manner of waies, and serue al mennes turnes."

797. *Bullatus*. Conington on *bullatis nugis*, *Pers.* v. 19, says "*bullatus* ordinarily means 'furnished with *bullæ*,' but it may mean 'formed like a bubble,' 'swelling.'"

800. *the brode gatus*. Means, perhaps, Broadgates Hall, Oxford, on the site of which Pembroke College was erected. (D.)

801. *Daupatus*, daw-pated, stupid. Cf. B. 301, and Doctour Double Ale (Hazlitt's *Early Popular Poetry*, III. 305), "doctours dulpatis."

803. *Dronken as a mouse*. Cf. Chaucer, *C. T.*, A. 1261, "dronke is as a mous." Colin Blowbols Testament (Hazlitt's *Early Popular Poetry*, I. 98), "licour . . . that oft hath made

dronke as any mous." The phrase afterwards became "drunk as a rat." Cf. Stubbes, *Anatomie of Abuses* (ed. Pickering, 1836), p. 174, "as dronke as rattes, and as blockishe as beastes." *Ib.* p. 122. Also, Nares, s.v. Rattin.

811. *As wyse as Waltoms calfe.* Cf. Ray, *Eng. Prov.* (ed. 1768), p. 220, "As wise as *Waltham's* calf, that ran nine miles to suck a bull."

812. *a Goddes halfe*, on God's side, in God's name. Cf. Chaucer, *The Book of the Duchesse*, 370, "A goddes halfe, in good tyme, quod I." *Ib.* 758. Palsgrave renders it by *De par dieu*.

815. *Saynt Hyllary*, the patron of coopers. Brand, *Pop. Ant.*, i. 360.

818, 819. *sylogisare . . . enthymemare*—*i.e.*, construct syllogisms and enthymemes. An enthymeme is a contracted syllogism, one of the two premises being suppressed.

829. *the seuen starrys*, Amos v. 8; Rev. i. 16, 20.

832. *Semper protestando*, &c., seems to mean "ever protesting about not attacking"—*i.e.*, that I do not mean to attack.

834. *four ordores*—*i.e.* (1) The Minorites, Franciscans, or Gray Friars; (2) The Dominicans, Black Friars, Friars Preachers, or Jacobins; (3) The Augustine or Austin Friars; (4) The Carmelites or White Friars. For more information, see Massingberd, *Hist. of Reformation*, ch. vii., or Skeat's note on Peres the Plowman's Crede, l. 153.

854, 855. *Maude . . . fraude.* As we find the name "Mawte" in our author's *Elynour Rummyng*, and as in the second of these lines the MS. has "fawte" (*i.e.*, fault), the right reading is probably "To Margery and to Mawte, Howe they haue no fawte." (D.)

857. *Gyll and Jacke at Noke.* Cf. C. 323.

861. *In open tyme*—*i.e.*, in the time when no fasts are imposed. (D.)

864. *olde sayd sawe.* Palsgrave has "Ould sayd sawe—*prouerbe s, m.*" Cotgrave, "Proverbe: m. *A proverb, adage, old said saw, short, and witty saying.*" Cf. Roister Doister, I. i. 5.

873. *Sed libera*, &c. Matt. vi. 13. The last clause of the Pater noster.

874. *Dudum . . . Clementine.* The Clementines are the decretals of Pope Clement V., who died 1314, published by his

successor. *Dudum* alludes to *Clement*, lib. iii., tit. vii., cap. ii., which begins "*Dudum à Bonifacio Papa octauo prædecessore nostro*," &c. (D.)

875-878. The general sense is that the friars claim the right from the regular clergy of being regarded as *sacerdotes* for the purpose of hearing confession and giving absolution, in accordance with the decretal of Clement V., referred to above. This decretal, after providing for the licensing of duly elected friars for the above purposes by the *Prælati et Rectores parochialium Ecclesiarum*, sets forth that if they refuse to license, the Pope himself, in the exercise of his apostolic authority, confers upon the friars the power of hearing confessions, imposing penances, and giving absolution.

879-881. The story alluded to in this passage appears to be nearly the same as that which is related in a comparatively modern ballad, entitled, "The Fryer Well-fitted: or, A Pretty Jest that once befel, How a Maid put a Fryer to cool in the Well." (D.) The ballad tells how the Friar told the Maid that he could sing her out of Hell, of which she was afraid, but afterwards could not sing himself out of the Well, into which he had fallen.

881. *Chrystian Clout*, seems to be a genera name for a country girl, answering to the masculine Colin Clout. Cf. Christian Custance in Roister Doister. Skelton uses it as part of the refrain in his short poem, Manerly Margery Mylk and Ale, in combination with "Jak of the vale."

882-884. Some corruption, if not considerable mutilation of the text, may be suspected here. There seems to be an allusion to *Clement*, lib. v. tit. xi. cap. i., which begins, "*Exivi de paradiso, dixi, rigabo hortum plantationum, ait ille cœlestis agricola*," &c. (D.)

885-888. The transposition of these two couplets would bring the rimes together and improve the sense.

936. *Buyldyng royally*. Cf. the description of a Dominican Convent in Peres the Ploughmans Crede, 153-215 (Skeat's Specimens of English Literature, 1394-1579).

953. *a lege de moy*. The phrase occurs again in Elynour Rummyng, 587, "She made it as koy As a lege de moy." D. quotes a similar expression, a Tattle de Moy, from Mace,

Musick's Monument, 1676, "a New Fashion'd Thing, much like a Seraband."

991. Refers to Cardinal Wolsey.

1000. *amicare*. D. quotes from a MS., *Medulla Gramaticæ*, "*Amico*, to be frend."

1002. *pravare*. The MS. reading is *grassari*. D. explains *pravare* as "to play the tyrant," from the following entries in the *Ortus Vocabulorum*: "*Pravo* . . . *pravum facere*, or to shrewe," and, "*Tirannus*, *shrewe* or *tyrande*."

1014. *played so checkemate*. In allusion to the King's being put in *check* at the game of chess. (D.) Cf. Poems by George Caven-dish (Singer's *Wolsey*, p. 534), "Promotyng such to so hyghe estate As unto prynces wold boldly say chek-mate."

1019. *kyng nor Kayser*. Cf. Bale, *Kynge Johan* (ed. Collier), p. 5, "the pope ableth me to subdewe bothe Knyg and Keyser."

1020. *one—i.e.*, Wolsey.

1025. *not so hardy on his hede—i.e.*, cannot be so bold as to look on the sacramental wafer without the parish clerk's allowing him also to witness the ceremony of consecration. For the phrase, cf. 1154, and *Morte d'Arthur* (quoted by D.), "Not soo hardy, sayd syr launcelot, vpon payne of thy hede."

1069. *convenire*, apparently means "meetings," "assemblies."

1070. *premenire*. Cf. l. 108.

1090. Cf. Pope, *Prol.* to the *Satires*, 283, "Curst be the verse, how well soe'er it flow, That tends to make one worthy man my foe."

1154. *Not so hardy on their pates*. Cf. l. 1025.

1157. *syr Guy of Gaunt*. Cf. Poems against *Garnesche* (Dyce, I. 122), 70, "She callyd yow Syr Gy of Gaunt."

1159. *doctour Deuyas*. Cf. *Agaynste a comely Coystrowne* (Dyce, I. 17), 55, "Thys docter Deuyas commensyd in a cart." D. quotes from Nash, *Haue with you to Saffron-Walden*, 1596, "What, a graue Doctor, a base John Doleta the Almanack-maker, *Doctor Deuse-ace* and *Doctor Merryman*?"

1171. *Lytell Ease*, the pillory, stocks, or bilboes. Also a small apartment in a prison where the inmate could have very little ease. "A streite place in a prisone called littell ease," Elyot, 1559, in v. *Arca*. The *little ease* at Guildhall, where unruly apprentices were confined, is frequently mentioned by our early

writers. (Halliwell.) Cf. Middleton, *The Family of Love*, III. i. 9, "How dost thou brook thy little-ease thy trunk?"

1184. *Poules Crosse*. For a picture of "that curious antique structure, the Preaching Cross, which for centuries existed in the vacant space at the north-east corner of St. Paul's church-yard," see Chambers's *Book of Days*, I. 423.

1186. *Saynt Mary Spytell*. Cf. Stow's *Survey of London* (ed. Morley, p. 435), "St. Mary, without Bishopsgate, was an hospital and priory, called St. Mary Spittle, founded by a citizen of London for relief of the poor, with provision of one hundred and eighty beds there for the poor; it was suppressed in the reign of King Henry VIII."

1187. *set not by us a whystell*—i.e., value us not at a whistle, care not a whistle for us. Cf. Lydgate, *The prohemie of a mariage*, "For he set not by his wrethe a whistel." (D.)

1188. *Austen fryers*. For a description of the Augustine Friars Church in Broad Street Ward, see Stow's *Survey* (ed. Morley), p. 190.

1190. *Saynt Thomas of Akers*. Cf. Stow, p. 263 (Cheap Ward), "Next thereunto westward is the Mercers' Chapel, sometime an hospital, intituled of St. Thomas of Acon, or Acars, for a master and brethren, '*Militia hospitalis*,' &c., saith the record of Edward III., the 14th year." Ib. p. 435.

1196. *at a pronge*. Cf. Magnyfycence, 506 "I haue bene about a praty pronge," where D. explains it to mean "prank" (Dutch *pronk*). But it would seem rather to be explained by Prompt. Parv. "PRONGE. *Erumpna*"—i.e., *ærumna*. The connexion between "prong" and "labour" is seen by Cooper's Thesaurus, "*Ærumna*. A forke or crooked staffe wherewith men did cary trusses on their backes; and by translation painfull labour, care and heauinesse of minde." Palsgr. has "Prongge *propreté* z, f.," which does not seem to help the present passage. Perhaps, taking "prong" in the sense of "point," we may refer to Palsgrave's "At a poynte, a vng poynt."

1201. *the ryght of a rambes horne*. Cf. W. 87, "As ryght as a rammes horne." Speke, Parrot, 498, "So myche raggyd ryghte of a rammes horne." D. quotes from Lydgate the refrain "Conveyede by lyne ryght as a rammes horne." Ray's Proverbs (ed. 1768), p. 225.

1208. *Ezechias*. Ought to be "Isaias"; for, according to a

Jewish tradition, Isaiah was cut in two with a wooden saw by order of King Manasseh. (D.) [In his *corrigenda* D. proposes to read *Isaias* from the MS. "I say was."]

1262. *the porte salu*—i.e., the safe port. Skelton has the term again in his *Garlande of Laurell*, v. 541. Compare Hoccleve, *Poems*, p. 61 (ed. 1796), "whether our taill Shall soone make us with our shippes saill To *port salu*," where the editor observes, "*Port salu* was a kind of proverbial expression, and so used in the translation of *Cicero de Senectute*, printed by Caxton." (D.)

WHY COME YE NAT TO COURTE ?

This poem appears to have been produced (at intervals, perhaps) during 1522 and part of the following year. (D.)

43. *a graunt damage*, = grand dommage, "a great pity."

63. Cf. B. 360.

74. *The countrynge at Cales*. The allusion seems to be to the meeting between Henry the Eighth and Francis in 1520, when Henry went over to Calais, proceeded thence to Guisnes, and met Francis in the fields between the latter town and Ardres. (D.) Cf. Creighton, Cardinal Wolsey, p. 61, seq. For *countrynge*, v. Gloss, s.v.

75. *Wrang vs on the males*. Cf. P. 700; C. 688.

81. *blowe at the cole*. Cf. Garlande of Laurell, 610, "Brainles blenkardis that blow at the cole." Apparently a proverbial expression for labour in vain.

83. *Mocke hath lost her sho*. Cf. Garlande of Laurell, 1396, "Though Jak sayd nay, yet Mok there loste her sho." C. 181.

87. Cf. C. 1201.

94. *Haruy Hafter*. Cf. B. 138.

95. *Cole Crafter*. Cf. "cole-prophet," = false prophet (Nares, s.v.).

109. *rost a stone*. D. quotes from Heywood, "I doe but roste a stone In warming her."

111. *hathe the strokes*. Cf. Cavendish, Life of Wolsey (ed. Singer, 1827), p. 146, "wherein the cardinal bare the stroke."

117. *There went the hare away*. A proverbial expression. Cf. Kyd's Spanish Tragedy (III. xii. 24), "Here's the King—nay, stay; And here, ay here—there goes the hare away," where Schick (Temple Dramatists) explains "there is the game I want to hunt; that's where the game lies," comparing Gosson, School

of Abuse (ed. Arber, p. 70), "*Hic labor, hoc opus est*, there goeth the hare away.'

119. *the buck*. Qy. does Skelton, under these names of animals, allude to certain persons? If he does, "the buck" must mean Edward Duke of Buckingham, who, according to the popular belief, was impeached and brought to the block by Wolsey's means in 1521; so, in an unprinted poem against the Cardinal, "thow seem hedes be of choppyd As thowe did serue the Buckke." (D.) Cf. Roy, Rede me, &c. (ed. Arber), p. 50.

125. *tot quot*. Cf. C. 565.

128. *lylse wulse*—i.e., linsey-woolsey,—an evident play on the Cardinal's name. (D.)

136. *Baumberow* — i.e., Bamborough in Northumberland. Bothombar is not known.

139. *gup, leuell suse*! "Gup" is frequently used by Skelton, like "jayst," as an exclamation addressed to horses—e.g., "Gup, morell, gup!" *Leuell suse* is apparently the same as "level-sice," another name for "level-coil," a rough game, formerly much in fashion at Christmas, in which one hunted another from his seat. See Halliwell, s.v., and Gifford and Cunningham's notes on Ben Jonson, Tale of a Tub, III. ii. (vol. vi. p. 173), "Young justice Bramble has kept level coyl Here in our quarters."

145. *nat worth a flye*. A common phrase—e.g., Chaucer, C. T., A. 4192; B. 1361; F. 1132.

150. *Erle of Surray*. This nobleman, Thomas Howard (afterwards third Duke of Norfolk), commanded, in 1522, the English force which was sent against France, when Henry the Eighth and the Emperor Charles had united in an attack on that kingdom. (D.) Cf. Creighton, Cardinal Wolsey, pp. 90, 91.

185. *Chambre of Starres*—i.e., Star-Chamber. Sir Thomas Smith, Commonwealth of England, 1565, says, "This court began long before, but tooke augmentation and authority at that time that Cardinall Wolsey Archbishop of Yorke was Chancellour of England, who of some was thought to haue first devised that Court." The judges of this court in the time of Sir Thomas Smith were "the Lord Chancellor, the Lord Treasurer, all the Kings Maiesties Councel, the Barons of this Land" (ed. 1635, pp. 214-222).

194. *Good eyn, good Robyn Hood*, was, as Ritson observes, a

proverbial expression; "the allusion is to *civility* extorted by *fear*." Robin Hood, i. lxxxvii. (D.)

198. *ruleth all the roste*. To "rule the roast" is to preside at the board, to assign what shares one pleases to the guests; hence it came to mean "to domineer," in which sense it is commonly used in our old authors. See Nares. (Skeat's Specimens of English Literature, 1394-1579, p. 470.)

202. *With, trompe vp, alleluya*—i.e., says Warton, "the pomp in which he celebrates divine service." Compare Wager's *Mary Magdalene*, 1567, "Ite Missa est, with pipe vp Alleluya." (D.)

203. *Philargerya*—i.e., *Φιλαργυρία*, *argenti amor*, *pecuniæ cupiditas*. She was one of the characters in Skelton's lost drama, *The Nigramansir*. (D.)

213. *Castrimergia*, gluttony, from Grk. *γαστριμαργία*. Cooper's Thesaurus gives "*Gastrimergia*. Gluttonie: ingurgitation."

217. *In Lent for a repast*. D. quotes from Roy's satire against Wolsey, *Rede me, and be nott wrothe* (ed. Arber, p. 57), "*Wat. Whatt abstinence vseth he to take? Ief. In Lent all fysshe he doth forsake Fedde with partriges and plovers.*"

232. *worth ii. kues*. Cf. Skelton, *Magnyfycence*, 36, "that lyberte was not worthe a cue." A cue is explained by Nares to be "a small portion of bread or beer; a term formerly current in both the English universities, the letter q being the mark in the buttery books to denote such a piece." See the rest of the article for the derivation.

238, 239. *Gup . . . iast*. Cf. note on l. 139.

240. *bere no coles*. To "carry coals" is a very common phrase for putting up with insults, submitting to any degradation. Nares explains the origin "that in every family, the scullions, the turnspits, the carriers of wood and coals, were esteemed the very lowest of the menials." For a collection of exx. see the notes on Rom. I. i. 1, "Gregory, on my word, we'll not carry coals," in Furness's Variorum Edition.

248. *layde all in the myre*. Cf. Roister Doister, II. iii. 6, "With turnyng of a hande, our mirth lieth in the mire."

254. *Wylde fyre*, the same as "Greek fire," a combustible or explosive compound for military purposes. Palsgrave has "*Wylde fyre*—*feu sauuaige* x, m.; *feu gregois* x, m." See Way's exhaustive note in Prompt. Parv. s.v. "*Wyylde Fyyr*."

261. *Poppynge folysse dawes*. Cf. Skelton, *A Replycacion*, &c.,

39, "Lyke pratyng poppyng dawes." Halliwell gives "*Popping*. Blabbing, chattering." *West*, quoting from Acolastus, 1540, "this felowe waxeth all folyshe, doth utterly or all togyther dote, or is a very *poppyng* foole."

264. *Huntley bankes*. Cf. Skelton, *laudatos Anglos*, 58, "That prates and pranks On Huntley bankes"; Against the Scottes, 149; Howe the douty Duke of Albany, &c., 19. In all these passages, according to D., Skelton uses a Scottish name at random.

269. *Lorde Dakers*—i.e., Lord Dacre of Naworth, Warden of the Western Marches. According to Creighton (Cardinal Wolsey), he was admirably adapted to work with Wolsey in his policy of crippling Scotland by border forays. In Sept. 1522, when Albany invaded England with 80,000 men, Dacre, though really defenceless, induced him, by a combination of boldness and diplomacy, to withdraw (Creighton, p. 92). It is probably with reference to this incident that Skelton most unjustifiably charges him with complicity with the Scots.

270. *Jacke Rakers*. Cf. Skelton, *Against Garnesche* (D. i. 123), 109, "Ye wolde be callyd a maker, And make moche lyke Jake Rakar;" *Speke, Parrot*, 165; *Roister Doister*, II. i. 28. D. thinks he was an imaginary person, whose name had become proverbial. [*Jakes-raker* ?]

273. *an hen*, proverbial for cowardice. C. 169.

278. *red hat*, of the cardinal. "Appareled all in red, in the habit of a cardinal." Cavendish's *Wolsey* (ed. Singer, 1827), p. 105; "Wearynge on his hed a red hatt." *Roy, Rede me*, &c. (ed. Arber), p. 56.

283. *Lorde Rose*—i.e., Thomas Manners, Lord Roos, Warden of the East Marches towards Scotland, and afterwards Earl of Rutland. He is mentioned by Hall as keeping the borders against Scotland with Dacre and "doing valiantly." (D.)

285. *cockly fose*—i.e., a tangled, ravelled, fringe. For *cockly* the *New Eng. Dict.* quotes from Act 5 & 6 Edw. VI. (1552), "Clothes cockely, pursy, bandy, squally, or rowy, or evil burled." *Fose* is the Scotch *fas*, A.S. *fæs*, fringe, frequently used in old Scotch poetry for a thing of little value. See Jamieson, s.v. *Fasse*, who quotes from Douglas, *Virgil*, 96, 17, "skant worth ane fas." For this explanation of *fose* I am indebted to my friend Mr. R. L. Dunbabins, M.A.

286. *Their hertes be in thyr hose.* Cf. Skelton, A Replycacion, &c., 107, "Your hertes then were hosed." D. quotes from Prima Pastorum, Towneley Mysteries, "A, thy hert is in thy hose." Ray (ed. 1768), p. 292, gives "His heart is in his hose" as a Scotch proverb "Of flayit Persons."

287. *The Erle of Northumberlande—i.e.,* Henry Algernon Percy, fifth Earl of Northumberland. In 14 Henry VIII. he was made warden of the whole Marches, a charge which for some reason or other he soon after resigned. . . . This nobleman, who encouraged literature, and appears to have patronised our poet, died in 1527. (D.)

294, 295. *mastyne cur . . . bochers dogge.* In Speke, Parrot, 478, 480, Wolsey is called a "braggyng bocher," and a "mastyfe curre," and in Roy's Rede me, &c. (ed. Arber), p. 57, his father is said to have been "a butcher by his occupacion." "Contemporary slander, wishing to make his fortunes more remarkable or his presumption more intolerable, represented his father as a man of mean estate, a butcher by trade. However, Robert Wolsey's will shows that he was a man of good position, probably a grazier and wool merchant, with relatives who were also well-to-do." (Creighton, Cardinal Wolsey, p. 18.)

313. *Sergyantes of the coyfe.* "Lawyers were originally priests and of course wore the tonsure; but when the clergy were forbidden to intermeddle with secular affairs, the lay lawyers continued the practice of shaving the head, and wore the coif for distinction's sake. It was at first made of linen, and afterwards of white silk." British Costume, p. 126 (quoted by S. on Piers Plowman, Prol. 210).

316. *Commune Place—i.e.,* Court of Common Pleas. Cf. Lydgate, London Lyckpeny, 4, "Vnto the common place I yode thoo."

322. *Westmynster hall.* "In this hall he [Henry III.] ordained three judgment-seats; to wit, at the entry on the right hand, the Common Pleas, where civil matters are to be pleaded, specially such as touch lands or contracts; at the upper end of the hall, on the right hand, or south-east corner, the King's Bench, where pleas of the crown have their hearing; and on the left hand, or south-west corner, sitteth the lord chancellor, accompanied with the master of the Rolls and other men, learned for the most part in the civil law, and called masters of the chancery, which

have the King's fee." Stow, *Survey of London* (ed. Morley) p. 420.

343. *the Scottyssh Kyng*—i.e., James V., 1513-1542.

354. *the Duke of Albany*. This passage refers to the various rumours which were afloat concerning the Scottish affairs in 1522, during the regency of John Duke of Albany. (D.)

362. *fayned treatie*. Refers to the truce made by Dacre with Albany in 1522. Cf. note on l. 269, and Creighton's *Wolsey*, p. 92.

367. *Burgonyons*—i.e., Burgundians. Cf. Cavendish's *Wolsey* (ed. Singer), p. 162, "The first was of Soutches and Burgonyons."

368. *Spainyardes onyons*. Cf. l. 921. "Spanish" onions are still famous.

374. *Mutrell*, is Montreuil; and the allusion must be to some attack intended or actual on that town, of which I can find no account agreeing with the date of the present poem. (D.) Cf. *Hye Way to the Spyttel Hous*, 325 (Hazlitt's *Early Pop. Poetry*, iv. 41), "In Muttrell, in Brest, &c."

381. *Take peper in the nose*, an old phrase for taking offence. Palsgrave has "I take peper in the nose. They use no suche maner of speakyng, but in the stade thereof use *je me courrouce*, or *je me tempeste*, or *suche lyke*." Cf. Nares, s.v., who quotes from Ozell's *Rabelais*, "Of a testy fuming temper, like an ass with crackers tied to his tail, and so ready to take pepper in the nose for yea and nay, that a dog would not have lived with them."

391. *go or ryde*. A common phrase in early writers. Cf. Towneley *Mysteries*, *Sacrifice of Isaac*, "To do your will I am ready, Wheresoever ye go or ride."

401. *Hampton Court*—i.e., the palace of Wolsey, "which he had built as his favourite retreat, and had adorned to suit his taste." (Creighton, *Cardinal Wolsey*, p. 116.)

407. *Yorke Place*. The palace of Wolsey, as Archbishop of York, which he had furnished in the most sumptuous manner: after his disgrace, it became a royal residence under the name of Whitehall. (D.)

409. *Embassades*. "All ambassadors of foreign potentates were always dispatched by his discretion, to whom they had always access for their dispatch. His house was also always resorted and furnished with noblemen, gentlemen, and other

persons, with going and coming in and out, feasting and banqueting all ambassadors diverse times, and other strangers right nobly." Cavendish, *Life of Wolsey* (ed. 1827), p. 112. (D.)

422. *the Flete*. "A famous prison in London, so called (as it seemeth) of the River, upon the side whereof it standeth. Unto this none are usually committed, but for contempt to the King and his Lawes, or upon absolute commandement of the King, or some of his Courts, or lastly upon debt, when men are unable or unwilling to satisfie their Creditours." (Cowell, *Interpreter*.)

427. *Sauuz aulter*—i.e., sans autre.

429. *Marshalsy*. "*Marshalsæ*, is the court of the Marshall, or (word for word) the seat of the Marshall. It is also vsed for the prison in *Southwarke*, the reason whereof may be, because the Marshall of the Kings house was wont, perhaps, to sit there in judgement." Minsheu, *The Guide into Tongues* (1625). Cf. Stow, *Survey of London* (ed. Morley), p. 375.

430. *Kynges Benche*. "Next [in Southwark] is the gaol or prison of the King's Bench," &c. Ib. Cf. *Hye Way to the Spyttel Hous*, 331 (Hazlitt's *Early Popular Poetry*, iv. 41), "they haue in pryson be, In Newgat, the Kynges Benche, or Marchalse."

463. *a cæciam*. Eds. "*Acisiam*." "*Cæcia*, σκοροδιῖα [a vertigo with loss of sight]." Du Cange's *Gloss*. (D.)

472. *A cæcitate cordis*, from the Litany, "From all blindness of heart, &c. . . . Good Lord, deliver us."

475. *Amalecke*—i.e., Wolsey. Cf. Numbers xxiv. 20, "Amalek was the first of the nations; but his latter end shall be that he perish for ever."

476. *Mamelek*—i.e., Mameluke. D. quotes from *The Image of Ipocrisy*, "And crafty inquisitors Worse then Mamalokes."

490. *sank royall*, royal blood, where *royal* is applied derisively. We find the same phrase, spelt *saunke realle*, in *Morte Arthure*, ed. Perry (*Early Eng. Text Soc.*), l. 179. (S.)

511, 512. *quatriuials* . . . *triuials*. The *trivials* were the first three sciences taught in the school—viz., Grammar, Rhetoric, and Logic; the *quatrivials* were the higher set—viz., Astrology (or Astronomy), Geometry, Arithmetic, and Music (D.) Cf. Hallam, *Literature of Europe* (ed. 1882), I. p. 3, who quotes the memorial lines:—

GRAMM. loquitur: DIA. vera docet; RHET. verba colorat;

MUS. canit; AR. numerat; GEO. ponderat; AST. colit astra. Milton, *Areopagitica* (ed. Hales), p. 14, l. 21, calls them "the seven liberrall Sciences."

518-520. *Haly . . . Ptholcmy . . . Albumasar*. Cf. P. 501, 503, 505.

526. *humanyte*—*i.e.*, the study of Latin. Cf. Jamieson, Scot. Dict. (ed. 1808), "HUMANITY, s. A term, in the academical phraseology of S., appropriated to the study of the Latin language. The class in Universities, in which this is taught, is called the *Humanity Class*, and the teacher, the *Professor of Humanity*."

550. *A wretched poore man*—*i.e.*, Abdalonimus (or Abdolonimus) whom Alexander made King of Sidon: see Justin, xi. 10. (D.) Cf. Quintus Curtius, iv. i. 19, and Cowley's *Essays* (ed. Lumby), p. 119, "The Country Life." The story forms the Twelfth Nouell in *Painter's Palace of Pleasure* (ed. Jacobs, I. 69).

571-574. Here Skelton mentions all the Seven Deadly Sins. See *Piers the Plowman*, ed. Skeat (Clar. Press), note to l. 62 of *Passus v.* (S.)

585. *play checke mate*. In allusion to the King's being put in *check* at the game of chess. (D.) Cf. The King's Quair, 168, 169 (Skeat's *Specimens of Eng. Lit.*, p. 46), "Help now my game, that is in poynt to mate." "Thou has fundin stale." Cf. C. 1014.

594. *Mahounde*. In none of the early miracle-plays which have come down to us is Mahound (Mahomet) a character, though he is mentioned and sworn by. (D.) Steevens, in a note on *Termagant* (Haml., III. ii. 13), says that Mahound is often found with *Termagant* in the old romances—e.g., *Guy of Warwick*, where the Soudan swears "So help me Mahoun of might, And *Termagant*, my God so bright."

608. *decked*, perhaps means "sprinkled," as most of the edd. explain the word in *The Tempest*, I. ii. 183, where (e.g.) Malone says "To *deck*, I am told, signifies in the North, to *sprinkle*. See Ray's *Dict. of North Country Words*, in *verb* to *ddeg* and to *deck*." See the note in *Furness' Variorum Ed.*

642. *a poore knyght*. "He [Wolsey] fell in acquaintance with one Sir John Nanphant, a very grave and ancient knight, who had a great room in Calais under King Henry the Seventh. This knight he served, and behaved him so discreetly and justly,

that he obtained the especial favour of his said master ; inso-much that for his wit, gravity, and just behaviour he committed all the charge of his office unto his chaplain." Cavendish, *Life of Wolsey*, p. 70, ed. 1827. (D.) Cf. Creighton, *Cardinal Wolsey*, pp. 19, 20.

668. *tere it asonder*. D. quotes from Roy's satire on Wolsey, Rede me, and he nott wrothe. " His power he doth so extende, That the Kynge's letters to rende, He will not forbear in his rage." [Ed. Arber, p. 105.]

684. *How Frauncis Petrarke, &c.* D. quotes the story at length in Latin from Petrarch's *Fam. Epist.*, lib. i. Ep. iii. p. 10, *et seq.*, ed. 1601. Charlemagne was so passionately enamoured of a certain lady that he spent all his time with her to the neglect of his kingdom. On her death he had the body embalmed, arrayed in purple, and decked with jewels, and shut himself up with the dead woman, embracing her and talking to her as if she were alive. Seeing his infatuation, one of his counsellors prayed earnestly to heaven that he might be delivered, and at last received an answer that the cause was hidden under the dead woman's tongue. Searching during the King's absence he found there a jewel in a small ring, which he removed, and for a time carried about, but finding that the King's passion was now transferred from the corpse to himself, he cast it into a marsh at Aix, where the King henceforth dwelt till his death.

703. *Acon*—i.e., Aix la Chapelle. "*Acon in Almayne whyche is a moche fayr cytee, where as kyng charles had made his paleys moche fayr and ryche and a ryght deuoute chapel in thonour of our lady, wherein hymself is buried.*" Caxton, *History and Lyf of Charles the Grete, &c.*, 1485, sig. b 7. (D.)

715. *Gaguine*. Robert Gaguin was minister-general of the Maturines, and enjoyed great reputation for abilities and learning. He wrote various works ; the most important of which is his *Compendium supra Francorum gestis* from the time of Pharamond to the author's age. In 1490 he was sent by Charles the Eighth as ambassador to England, where he probably became personally acquainted with Skelton. (D.) In the *Garlande of Laurell*, 1187, in enumerating his own compositions Skelton mentions "The Recule ageinst Gaguine of the Frenshe nacyoun," which is now lost.

723. *Iohannes Balua*. Cardinal Balue was confined by order

of Louis XI. in an iron cage at the Castle of Loches, in which durance he remained for eleven years. But there is no truth in Skelton's assertion that he "was hedyd, drawen, and quartered," v. 737; for though he appears to have deserved that punishment, he terminated his days prosperously in Italy. (D.) Cf. Scott, *Quentin Durward*.

732. *cheked at the fyst*. A metaphor from falconry. The hawk was said to *check* "when she forsakes her proper game, and flies at crows, pyes, or the like, that crosseth her in her flight." Gent. Rec. ii. 62 (Halliwell, s.v.). The *fist* is, of course, the hand of the falconer.

753-755. *mouse . . . cattles eare*. D. quotes the same proverb from *The Order of Foles*, a poem attributed to Lydgate; "An hardy mowse that is bold to breede In cattis eeris;" and from Heywood, *Dialogue*, &c., "I haue heard tell, it had need to be A wylie mouse that should breed in the cat's eare." S. adds *Reliquiæ Antiquæ*, ii. 73, and Lyly's *Euphues* (ed. Arber), p. 233.

774. *mastyfe*. Cf. l. 294.

776. *greyhownde*—i.e., Henry VIII., in allusion to the royal arms. (D.) Cf. Speke, *Parrot*, 480, "So mangye a mastyfe curre, the grete grey houndes pere."

784. *maister Mewtas*. John Meautis was secretary for the French language to Henry the Seventh and Henry the Eighth. It appears from Rymer's *Fœdera* that he was allowed, in consideration of his services, to import Gascon wine and to dispose of it to the best advantage; and that he was occasionally employed on business with foreign powers. (D.)

795. *vnder lead*—i.e., with a leaden seal. A "bull" was so called from *bullā*, the leaden seal affixed to an edict. Cf. Heywood, *The Pardoner and the Frere* (Pollard's *English Miracle Plays*), 91, "Graunted by the pope in his bulles under lede."

798. *Dymingis Dale*—i.e., Dimsdale, either in Durham or Yorkshire. It was apparently supposed to be haunted by witches. D. quotes from Thersytes [Hazl. *Dodsl.*, I. 425], "all other wytyches that walke in dymminges dale."

801. *Sauromatas*, the Sarmatians, a great Slavic people, between the Vistula and the Don, the scene of Ovid's banishment, who twice (*Tr.* III. iii. 6; v. i. 74) uses the phrase *Inter Sauromatas*, but not, as far as I can find, *Ultra Sauromatas*.

875. *trey duse ase*. Cf. B. 347.

880. *Marke me that chase*. Cf. Cotgrave (s.v. *Chasse*), "*Marquez bien cette chasse*. Heed well that passage, marke well the point, whereof I have informed you." (D.) A "chase" was a point at the game of tennis, beyond that struck by the adversary. See Halliwell, s.v.

882. *synke quater trey*. Cf. B. 347.

885. *Hay, the gye and the gan*. In one of his copies of verses *Against Venemous Tongues*, Skelton has, "Nothing to write, but *hay the gy of thre*," where there seems to be some allusion to the dance called *heydegues*. In the present passage probably there is a play on words: *gye* may mean "goose"; and *gan* "gander." (D.)

889, 890. *Datan De tribu Dan*. Dathan and Abiram were the sons of Eliab (Numb. xvi. 1), who belonged to the tribe of Zebulun (ib. i. 9).

894, 895. *golden ram Of Flemmyng dam*. Perhaps refers to the order of the Golden Fleece, instituted by Philip the Good, Duke of Burgundy. Charles V., as representative of the house of Austria, would be grand master in 1522.

896. *Scm, Iupheth, or Cam*. Cf. P. 244.

898. *cupbord*. Cf. Cavendish, *Life of Wolsey* (ed. 1827), p. 195, "There was a cupboard made, for the time, in length, of the breadth of the nether end of the same chamber, six desks high, full of gilt plate, very sumptuous, and of the newest fashions"; where Singer notes that "these cupboards or rather sideboards of plate were necessary appendages to every splendid entertainment. The form of them somewhat resembled some of the old cumbrous cabinets to be found still in ancient houses on the Continent. There was a succession of step-like stages, or desks, as Cavendish calls them, upon which the plate was placed."

905. *A goldsmyth your mayre*. D. quotes from Stow's Survey, "A.D. 1522 . . . Maior, Sir John Mundy, Goldsmith."

914. *syr Trestram*. Cf. P. 641. Used generally for any person of rank.

916. *Cane—i.e., Caen, in Normandy*. (D.)

918, 919. *royals . . . nobles*. Cf. the same play upon words in Shak. Rich. II., V. v. 67, "*Groom*. Hail royal prince! *King*

Richard. Thanks, noble peer ; The cheapest of us is ten groats too dear," with Clark and Wright's note.

920. *Burgonyous*. Cf. l. 367.

928. *laughe and lay downe*. A punning allusion to the game at cards so-called. (D.) See Halliwell, s.v., who refers to Lilly, *Mother Bombie*, V. iii. [ed. Fairholt, vol. ii. p. 134.]

930. *Sprynge of Lanam*—i.e. Langham in Essex. In the Expenses of Sir John Howard, first Duke of Norfolk, we find, under the year 1463, "Item, Apylton and *Sprynge off Lanam* owyth my mastyr, as James Hoberd and yonge Apylton knowyth wele [a blank left for the sum]." *Manners and Household Expenses of England, &c.*, p. 180, ed. Roxb. It seems probable, however, from the early date, that the person mentioned in the entry just cited was the father (or some near relative) of the Spring noted by Skelton. But Stow certainly alludes to the clothier of our text, where he records that, during the disturbances which followed the attempt to levy money for the King's use in 1525, when the Duke of Norfolk inquired of the rebellious party in Suffolk "what was the cause of their disquiet, and who was their captaine? . . . one John Greene a man of fiftie yeeres olde answered, that pouertie was both cause and captaine. For the rich clothiers *Spring of Lanam* and other had giuen ouer occupyng, whereby they were put from their ordinarie worke and liuing.' *Annales*, p. 525, ed. 1615. (D.)

947. *sprynge*, "of a tre or plante (springe or yonge tre, P.), *Planta, plantula*." Prompt. Parv. There is, of course, a punning allusion to *Sprynge of Lanam*, v. 930. The figure changes in "flowe," v. 949.

952. *Marock*—i.e., Morocco, the Strait of Gibraltar. Cf. Chaucer, C. T., B. 464, "Thurghout the see of Grece un-to the straye Of Marrok."

953. *gybbet of Baldock*. Cf. Speke, Parrot, 75. "The iebet of Baldock was made for Jack Leg." D. quotes from the *Voiage and Travaile of Sir J. Maundevile*, p. 51 (ed. 1725), "And in Caldee the chief Cytee is *Baldak*."

978. *fyer drake*—i.e., a fiery dragon. Cf. Drayton, *Nymphidia* (Morley's Universal Library, p. 206). "By the hissing of the snake, The rustling of the fire-drake."

980. *brake*, an old instrument of torture, described in Malone's *Shakespeare*, ix. 44. (Halliwell, s.v.) D. quotes from Pals-

grave, "I Brake on a *brake* or payne bauke as men do mysdoers to confesse the trouthe."

987. *breke the braynes*—i.e., drive mad. Cf. Roister Doister, IV. iv. (ed. Arber, p. 64), "Shall I so breake my braine To dote vpon you, and ye not loue vs againe?" Dryden, *The Hind and the Panther*, II. 443, "Both play at hard-head till they break their brains."

996. *Folam peason*—i.e., Fulham Peas. (D.) Fullams, or Fulhams, were a kind of false dice (v. Nares, s.v.). Cf. Chapman, *Monsieur d'Olive* (ed. Pearson, p. 232), "The Goade, the Fulham, and the Stop-kater-tre." But it is doubtful whether there is any allusion to these in the present passage.

1014. *The deuyll spede whitte*. Cf. Magnyfycence, 1017, "Teuyt, teuyt, where is my wit! The deuyll spede whyt!" Perhaps *whitte* may be explained by Prompt. Parv. "*Wyte*, or delyvyr, or swyfte. *Agilis, velox*."

1080-1082. Cf. note on l. 217.

1086. *pruileged places*. So in Speke, Parrot, 496, Skelton complains of "So myche sayntuary brekyng, and preuylegidde barrydd."

1094. *Saint Albons*. Wolsey, at that time Archbishop of York and Cardinal, was appointed to hold the abbacy of St. Alban's *in commendam*; and is supposed to have applied its revenues to the expensive public works in which he was then engaged, the building of his colleges at Oxford and Ipswich, &c.—a great infraction, as it was considered, of the canon law. (D.) Cf. Creighton, Cardinal Wolsey, p. 83.

1105. *his hat*. "Wherefore he obtained first to be made Priest Cardinal, and *Legatus de latere*; unto whom the Pope sent a Cardinal's hat, with certain bulls for his authority in that behalf." Cavendish, *Life of Cardinal Wolsey* (ed. 1827), p. 91, seq.

1117. *Lorde of Cantorbury*—i.e., Warham. "After which solemnization done, and he being in possession of the Archbishoprick of York, and *Primas Angliæ*, thought himself sufficient to compare with Canterbury; and thereupon erected his cross in the court, and in every other place, as well in the presence of the Archbishop of Canterbury, and in the precinct of his jurisdiction as elsewhere. And forasmuch as Canterbury claimeth superiority and obedience of York, as he doth of all other bishops

within this realm, forasmuch as he is *primas totius Angliæ*, and therefore claimeth, as a token of an ancient obedience, of York to abate the advancing of his cross, in the presence of the cross of Canterbury; notwithstanding York, nothing minding to desist from bearing of his cross in manner as is said before, caused his cross to be advanced and borne before him, as well in the presence of Canterbury as elsewhere." Ib. p. 89.

1126. *great seale*—i.e., as Lord Chancellor. "Wherefore remembering as well the taunts and checks before sustained of Canterbury, which he intended to redress, . . . he found the means with the king, that he was made Chancellor of England; and Canterbury thereof dismissed." Ib. p. 92. Singer, in a note on the passage, shows that Cavendish was misled by false information, and that Wolsey did not use any indirect means to supersede Archbishop Warham. Sir Thomas More says that the Archbishop resigned the office, which he had strenuously endeavoured to lay down for some years," and that the Cardinal of York "by the King's Orders" succeeds him. Ammonius, writing to Erasmus, says that the Archbishop "has laid down his post, which that of York, after much importunity, has accepted of, and behaves most beautifully."

1140. *First in Antioche*, Acts xi. 26.

1144. *Saynt Dunstane*, Archbishop of Canterbury, died 988 A.D. Like Wolsey, he was an ecclesiastic, a statesman, and virtually prime minister under Edgar. See the article in Chambers' Book of Days, I. 653-655. (May 19.)

1149. *legatus a latere*. Cf. note on l. 1105.

1151-1153. *hed vs and hange vs . . . fange vs*. D. quotes from Sir D. Lyndsay's *Satyre of the Three Estaitis*, Part II., "Sum sayis ane king is cum amang us, That purposis to *hede and hang us*: Thare is na grace, gif he may *fang us*, But on an pin." Works, ii. 81. ed. Chalmers.

1161. *Jeremy the whyskyng rod*. Perhaps a mistake for Isaiah, c.g. x. 5, "*Væ Assur, virga furoris mei et baculus ipse est, in manuum indignatio mea*." "Whyskyng" may be explained by Bailey's "To WHISK, to brush or cleanse with a Whisk," which is defined as "a Brush made of Osier Twigs."

1163. *Naman Sirus*—i.e., Naaman the Syrian. "And Naaman Syrus thu pouredest of a leprye." Bale's Promyses of God, &c.

1538. (D.) Cf. Luke iv. 27, "*nemo eorum manda'tus est nisi Naaman Syrus.*"

1172. *Antiochus*. Cf. Chaucer, C. T., B. 3765-3820. The point of the comparison is not merely the pride of Antiochus, but the disease with which it was punished.

1181. *Balthasor*. "Balthasar de Guercis was Chirurgion to Queen Catharine of Arragon, and received letters of naturalization, dated 16 March, 13 Hen. 8 [1521-2]. See Rymer's *Collect. ined.* MS. Add. Brit. Mus. 4621. 10." Sir F. Madden's additional note on *Privy Purse Expenses of the Princess Mary*, p. 281. (D.)

1187. *Domyngo Lomelyn*. In *The Privy Purse Expenses of King Henry the Eighth* are several entries, relating to payments of money won by this Lombard from the King at cards and dice, amounting, in less than three years, to above £620. (D.)

1213. *difficile est Satiram non scribere*. Juvenal, i. 30.

1224. *Omne animi vitium*. The full quotation is: "*omne animi vitium tanto conspectius in se crimen habet, quanto maior qui peccat habetur.*" Juvenal, viii. 140.

1232. *cockes come*. Cf. Minsheu, s.v. Cocks-combe. "Englishmen vse to call vaine and proud braggers, and men of meane discretion and judgement, COXCOMBES, Gal. *Coqueplumets*. Because naturall Idiots and Fooles haue, and still doe accustome themselues to weare in their Cappes, Cockes feathers or a hat with a necke and head of a cocke on the top, and a bell thereon, &c., and thinke themselves finely fitted and proudly attired therewith."

1243. *smegma non est cinnamomum*, apparently means that the "smegma" used by Wolsey is very different from the "holy anointing oil" made by Moses of "sweet cinnamon" for anointing Aaron and his sons, Exodus xxx. 23.



GLOSSARY

ABBREVIATIONS EMPLOYED.

- B. = Bowge of Courte.
 C. = Colyn Cloute.
 P. = Phyllyp Sparowe.
 W. = Why Come Ye Nat to Courte?
 D. = Dyce.
 B. S. = Bowdler Sharpe.

ABJECTIONS, objections. C. 892.

ABOLETE, obsolete. W. 710.

ABUSYON, deception. P. 708, 1347. Palsgrave, "Abusyon—*abvs*, m." Cotgrave, "*Abus: m.* An abuse; deceit, imposture, disappointment, fallacy, gullery."

ADAUNTID, tamed. P. 1310. V. Halliwell, s.v

A FORCE, attempt. B. 17.

AGAYNE, against. B. 278; P. 963; C. 1216.

ALCUMYN, a mixed metal, supposed to be produced by alchymy. W. 904. Prompt. Parv., "ALKAMYE metalle (alkamyn, P.) *Alkamia*." V. Nares, s.v.

ALDERBEST, best of all. W. 1185. *Alder=aller=calra*, gen. pl. of *eal*. Cf. Chaucer, C.T., A. 710.

ALLYGATE, allege. C. 1164.

ALLOWED, approved. P. 792. Palsgrave, "I ALOWE, I aprove for good. *Je auoue*."

AMYSSE, amice—properly the first of the six vestments common to the bishop and presbyters. (D.) P. 560.

AN, AND, if. B. 28, 102.

ANKER, anchorite. C. 305. Prompt. Parv., "ANKYR, recluse. *Ana chorita*."

APAYED, satisfied. B. 298; W. 728. Palsgrave, "I APAY, I conten or suffyse. *Je me contente*. . . I am well apayed: *je suis bien content*."

APOSTATAAS, apostates. C. 388. *Apostata*, as an English word, continued in use long after the time of Skelton. (D.)

- APPALL, make pale, make to decay. W. 23. Palsgrave, "I APPALE ones colour. *Je appalis.*"
- APPARE, become worse. C. 192. Palsgrave, "I APPAYRE or waxe worse. *Jempire.*"
- APPLY, set oneself to. P. 780. Palsgrave, "I APPLYE me, I haste me to do a thing. *Je maunce.*" Cf. Roister Doister, IV. v. 47, "Bi-cause to bee his wife I ne graunt nor apply."
- APPOSE, assign. C. 293. Lat. *appono*
- APPOSED, questioned, examined. C. 267. Bacon, Essays, xxii. 70.
- AQUARDE, perverse. C. 525. Palsgrave, "Awkwarde frowarde—m. *peruers, f. peruerse.*"
- ARERAGE, arrears. W. 45. Cf. The Hye Way to the Spyttel House, 611 (Hazl. Ear., Pop. Poetry, iv. p. 52), "Uncaryng for to renne in arerage."
- ARMATYCKE, aromatic. P. 520.
- ARTYKE, northern. B. 5.
- ASAYDE, essayed, attempted. P. 609. Cf. 821.
- ASCRY, assail with shouts. P. 1358. Inveigh against, C. 337. Spelt *askry*. P. 903.
- ASKRYE, clamour. W. 867.
- ASSAWTE, assault. B. 316.
- ASTATE, estate, state, rank, dignity. W. 308; person of high rank, W. 584, 720, 1227.
- ASTROLOGYS, astrologers. C. 468.
- AUALE, condescend. P. 1117. Palsgrave, "I AVALE, as the water dothe whan it goeth downewardes or ebbeth. *Jauale.*"
- AUAUNCE, advance. B. 88, 143; C. 619.
- AUNCYENTE, antiquity. P. 767.
- AUOWE, vow. B. 199, 243, 378, &c. Prompt. Parv., "AVOWE. *Votum.*"
- AUYSE, advise. B. 21, 90.
- AUYSE, advice. B. 210.
- AWTENTYKE, authentic. C. 698. Palsgrave, "Awtentyke—m. et f. *authentique s.*"
- BALE (of dice), a pair. B. 389. Ben Jonson, The New Inn, I. i. (ed. Cunningham, vol. v. p. 314), "For exercise of arms, a bale of dice."
- BALE, trouble. W. 60.
- BANKETYNGE, banqueting. W. 68.
- BARNACLE, the bernacle goose, *Bran'a Leucopsis*. B. S. Found in the northern seas, and rarely so far south as the Mediterranean; once believed to grow from barnacle shells. V. Brewer, Dict. Phrase and Fable, s.v. Brand, Pop. Ant., III. 361.

- BASSE, kiss. W. 34. Palsgrave, "I BASSE or kysse a person. *Je baise.*"
- BE, been. W. 536.
- BEDA ROLLE, list of persons to be prayed for. C. 424. Spelt *bederolle*, P. 12; *bederoule*, P. 242. Tyndale, Obedience of Christian Man (Skeat's Specimens of Eng. Lit., p. 171), "fetteth here a masse-peny, there a trentall, yonder dirige-money, and for his beyderoule, with a confession-peny."
- BEDLEME, bedlamite, madman. W. 652. Sherwood, "A BEDLAM. *Fol, insensé, enragé, forcené. Voyez Mad.*"
- BEGARED (*i.e.*, begarded), faced, bordered, adorned. C. 319. "Guards" were trimmings, facings, &c. on a dress. V. Nares, s.v.
- BELYMED, disfigured. B. 289.
- BEN, be. C. 71.
- BENDED, banded. W. 1019. Palsgrave, "Bende of men—*route s, f.*"
- BENE, bean. B. 95. Prompt. Parv. "BENE corn. *Faba.*"
- BENT, arched. P. 1016.
- BERETH ON HAND, makes believe. W. 449. Palsgrave, "I beare in hande, I threp upon a man that he hath done a dede or make hym byleve so."
- BESENE, arrayed, adorned. B. 283; C. 957. Palsgrave, "I am besene, I am well or yvell apareylled."
- BESHREWD, cursed. C. 91.
- BEST, beast. W. 1210. Prompt. Parv. "BESTE. *Bestia, pecus, animal, jumentum.*"
- BETE, inflamed. P. 930. To *bete*, *beet*, or *bait* is used in various dialects for kindling or mending a fire. V. Eng. Dial. Dict., s.v. Beet.
- BEYTE, bait. B. 312.
- BLABER, babble. C. 779. Palsgrave, "I BLABER, as a chylde dothe or he can speake."
- BLAKE, black. W. 972.
- BLO, livid. P. 75. Palsgrave, "Blo, blewe and grene coloured, as ones body is after a drie stroke."
- BLOTHER, talk foolishly, indiscreetly, or noisily. C. 66, 779. Still used in Yorkshire. V. Eng. Dial. Dict., s.v. Blather.
- BLYS, bless. P. 519. Prompt. Parv. "BLYSSYN, or blesse. *Benedico.*"
- BOBBE, strike. B. 259. Palsgrave, "Bobet on the heed—*coup de poing s, m.*"
- BONES, dice. B. 346.
- BOORDE, BORDE, side of a ship. B. 112, 308, 346. A.S. *bord*.
- BORDE, jest. W. 732. Prompt. Parv. "BOORDE, or game. *Ludus, jocus.*"

- BOSKAGE, thicket, wood. W. 50.
- BOTE, bit. B. 288; P. 305.
- BOUGETS, budgets. P. 752. Cotgrave, "*Bougette, f.* A little coffer or trunk of wood, covered with leather, wherewith the women of old time carried their jewels, attires, and trinkets, at their saddles-bows, when they ride into the Countrey; now Gentlemen call so, both any such Trunk; and the Box, or till of their Cabinets, wherein they keep their money; also, a little male, pouch, or budget."
- BOWGE, an allowance of meat and drink for the officials in attendance at court. B. *passim*. From Fr. *bouche*. Cotgrave, "*Avoir bouche à Court.* To eat and drink scot-free; to have budge-a-Court, to be in ordinary at Court."
- BRABLYNG, chattering. P. 461. Properly quarreling. Palsgrave, "Brablyng, thwartyng or quarelleng."
- BRAYDE, AT A, on a sudden. B. 181. Palsgrave, "At the first brayde, DE PRIME FACE." With an effort. P. 485. Palsgrave, "At a brayde, *faysant mon effort.*" For the two meanings cf. The Squyr of Lowe Degre, 968, with Adam Bel, 366 (Hazlitt's Early Popular Poetry, vol. ii.).
- BRENNETH, burns. P. 314. *Brennynge*, P. 313; C. 544; *Brent*, P. 1327.
- BROKE, brook. C. 784.
- BROOD, broad. B. 37.
- BROSE, bruise. W. 980. Palsgrave, "I brose with a stroke or with a fall. *Je froisse.*"
- BRUTED, reported, talked of. C. 489.
- BURDE, board. B. 391.
- BY AND BY, at once. P. 825; W. 428. Cotgrave, "*Tantost.* Anon, forthwith, immediately, presently, incontinently, by and by."
- BYDENE, together. C. 956. Often used in poetry in various significations as an expletive or rime-word. V. Halliwell, and Eng. Dial. Dict., s.v. *bedene*.
- RYES, bees. B. 289.
- BYL, BYLL, writing. W. 115, 1247. *Bylles*, letters. P. 682.
- CACODEMONYALL, consisting of evil angels. W. 807.
- CALODEMONYALL, consisting of good angels. W. 806.
- CALSTOCKE, cabbage-stalk. W. 352. M.E. *cal-stok*. O.N. *kaistokkr*. Prompt. Parv. "CALKESTOKE (calstoke, P.) *Maguderis* (with Way's note)." Cf. Eng. Dial. Dict., s.v. *Castock*.
- CAMMOCKE, crooked branch or tree, Bacon's "knee-timber" (Ess. 13).

- W. 114. Halliwell (s.v.) quotes from Lyly, Mother Bombie, "As crooked as a camnocke."
- CAN, know. B. 448; P. 755; W. 1234.
- CANĒ, Caen. W. 916.
- CANUES, canvas. W. 916.
- CARECTES, characters, magical inscriptions. W. 694. Palsgrave, "Carracte in pricke song—*minime s, f.*" Cf. Ben Jonson, "The Devil is an Ass," I. iii. (ed. Cunningham, V. 30), "at all caracts."
- CARLYSHE, churlish. P. 282. Prompt. Parv. "CHORLYSCHE, or carlysche. *Rusticanus, rusticacio.*"
- CARPE, explained by the various reading of the MS.—"clacke of us" (D.). C. 1191. Prompt. Parv. "CARPYN', or talkyn'. *Fabulor, confabulor, garrulo.*" Palsgrave, "I CARPE (Lydgat). *Je cacquette.* This is a farre northen verbe."
- CASSETH, cashiers. B. 117. (W. de Worde's ed., Public Library, Cambridge, "casteth"; Marshe's ed., "chasseth," D.). Cotgrave, "Casser, To casse, casseere, discharge, turn out of service, deprive of entertainment." For exx. cf. Nares, s.v.
- CELESTYNE, celestial. B. 61.
- CHAFFER, CHAFFRE, merchandise. B. 54, 89.
- CHANON, canon. C. 1099. Palsgrave, "Chanon a religious man—*chanoine s, m.*" Cotgrave, "*Chanoine: m.* A Canon in a Cathedral Church."
- CHARES, charists. C. 963. Prompt. Parv. "CHARE. *Currus, quadriga, petorica*" (with Way's note).
- CHERMED, quelled (as if by a charm). B. 340. Cf. Roister Doister, IV. iii. 117, "I shall thee and thine so charme." Lyly, Mother Bombie, II. i. (ed. Fairholt, vol. ii. p. 94), "I thinke I have charm'de my young master, a hungrie meale, a ragged coate, and a dry cudgell, have put him quite beside his love."
- CHEUYSAUNCE, dealing for profit. B. 100. Originally an agreement for borrowing money. Cotgrave, "*Chevessance: f.* An agreement, or composition made; an end or order set down, between a creditor and debtor." Cf. Chaucer, C. T., A. 282.
- CLAUSE, end, conclusion. B. 74. Cotgrave, "*Clause: f.* A Clause, Period, conclusive sentence or conclusion."
- CLERGY, learning. C. 293. Cotgrave, CLERGIE: *f.* Learning, skill, science, clarkship."
- CLOUTE, cobble. W. 524. Cotgrave, "*Rateceler.* To clout, or coble a shooe, &c."
- COARTED, constrained. W. 438. Palsgrave, "I COARCTE, I constrainne."
- COCKES, a corruption of God's. B. 287.

COCKLY, puckered, ravelled. W. 285.

COE, jackdaw. *Colæus Monedula*. B. S. P. 468. Prompt. Parv. "COO, byrde, or schowhe. *Monedula, nodula*" (with Way's note). A.S. *cēo*, jackdaw.

COLD, could. P. 1071.

COLE RAKE, an implement for carrying fuel and stirring the fire. W. 979. Sherwood, "A COALE RAKE. *Fourgon*." Cotgrave, "*Fourgon*: *m.* An Oven-fork (tearmed in Lincolnshire, a fruggin) wherewith fuel is both put into an Oven, and stirred when it is (on fire) in it."

COMBRED, encumbered. C. 178.

COMEROUS, troublesome. B. 294. Prompt. Parv. "COMEROUS. Vexatious, vexulentus."

COMMAUNDE, communed, conversed. B. 198. W. de Worde's ed. (Univ. Libr. Camb.) has *commened*. (D.) Palsgrave has the spellings *comen*, *comuned*, and *communyed* in the same articles, s.v. I COMEN.

COMMUNE WELL, common weal. C. 361.

CONCEYTE, CONCEYGHTE, favour, good opinion. B. 302, 310; W. 538.

CONDYSCENDED, agreed. W. 1020. Palsgrave, "I CONDESCENDE, I agre to a mater." Malory, *Le Morte d'Arthur*, lib. xxi. cap. iiiii., "Than were they condesended that Kyng Arthur, &c." Scott, *Redgauntlet* (Cent. Ed. p. 17), "a condescendence of facts and circumstances."

CONFETRYD, confederated. B. 527.

CONNYNGE (sbs.), knowledge. B. 23, 63, 261, &c.; C. 82, 140, 619, &c. Prompt. Parv. "CUNNYNGE, or scyence. *Sciencia*."

CONNYNGE (adj.), learned. B. 445, &c.

CONQUINATE, pollute. C. 705.

CONUEYED, managed. W. 780. Palsgrave, "I convaye a mater. *Je conuoye*."

COOST, coast, move. B. 431. Palsgrave, "I coste a countrey or a place, I ryde, or go, or sayle about it."

CORAGE, heart. P. 325, 545.

CORMORAUNCE, cormorant. P. 445.

CORUM, quorum. C. 379. Properly justices of the peace, "of whom some vpon speciall respect are made of the *Quorum*, because some businesse of importance may not bee dealt in without the presence or assent of them, or one of them; they are called of the *Quorum*, because the King in their commission thus chusethe or chargeth them, *Quorum vos*, A, B, C, D, E, F, *unum esse volumus*, for the special trust in them reposed." Minsheu, *Guide into Tongues*. Cf. Shak., *Merry Wives*, I. i. 6, "justice of peace and coram."

- COTED, quoted. C. 757; noted, marked. W. 569.
- COUENT, convent. C. 849.
- COUETYS, covetousness. W. 573. Spelt *coneytous*. C. 303. Prompt. Parv. "COUETYSSE of ryches. *Avaricia*."
- COUGHT, caught. P. 499.
- COUNTENAUNCE, credit, estimation. A. 330. Cowell, Interpreter (1637), "*Countenaunce*, seemeth to be used for credit or estimation."
- COUNTER, sing an extemporaneous part upon the plain chant. (D.) B. 365; P. 468; W. 74. Prompt. Parv. "COWNTERYNGE yn songe. *Concentus*."
- COURAGE, heart, affections. C. 975.
- COYFFE, coif, a close hood for the head, worn by legal functionaries. W. 313. Cf. note, and for illustrations taken from a contemporary painted table and from a tomb, v. Fairholt, *Costume in England*, p. 278.
- CRABES, crab. B. 294. German *Krebs*.
- CRACKE, boast. B. 168 (*vb.*); W. 253 (*sb.*).
- CRAKE, creak. P. 912; boast, C. 604.
- CRAKERS, noisy talkers. C. 1191.
- CRAKYNGE, vaunting. W. 1070.
- CRANYS, cranes. P. 1244.
- CRASED, broken. P. 1105. Palsgrave, "I CRASE, as a thyng dothe that is made of britell stuffe. *Je casse*."
- CREDENSYNGE, believing. W. 439.
- CREKETH, boasts. C. 19. Vide CRAKE.
- CROSE, crosier. C. 294.
- CROSSE, piece of money, many coins being marked with a *cross* on one side. B. 398; C. 931. Spelt *crowche*, B. 364.
- CROWCHE, *vide* CROSSE.
- CULERAGE, TO HAVE THE, to smart. C. 365. Culrage, *Polygonum Hydropiper*. Smart-weed. Cotgrave, "*Culrage*: f. The herb Waterpepper, Killridge, or Culerage." Cf. Prompt. Parv. *s.v.* CULRACHE.
- CULUER, the ring-dove. P. 429. A.S. *culfre*, *culfer*.
- CURE, care. B. 221; W. 281.
- CUT, KEPE, be clean (of birds). P. 118-9.
- DAUCOCKE, simpleton. C. 1162; W. 1248. See NOTES p. 185.
- DAUNGEROUS, arrogant. W. 636. Hormanni *Vulgaria*, "I can not away with suche daungorous felowes. Ferre non possum horum

- supercilium. vel superciliosos, arrogantes, fastuosos, vel arrogantiam, aut fastum talium." (D.)
- DAYNNOUSLY, disdainfully. B. 82.
- DECKED, sprinkled, bespattered. W. 608. Cf. *Tempest*, I. ii. 183, "deck'd the sea with drops full salt" (with the note in *Furness's Variorum Edition*).
- DIFAUTE, default. W. 56.
- DEMEANE, manage, conduct. P. 553.
- DEMENSY, madness. W. 679.
- DEMPTE, deemed. B. 426.
- DEMYE, vest, waistcoat. B. 359.
- DENTY, dainty. P. 464.
- DEPARTED, parted. P. 329.
- DEPRAUE, vilify, defame. P. 1274; C. 515, 1134.
- DEYNTE, pleasure. B. 150, 338. Chaucer, C. T., B. 139, F. 681, 1003.
- DIFFUSE, difficult. P. 768. Palsgrave, "Dyffuse, harde to be understande—m. et. f. *diffuse s.*"
- DODDYPATIS, blockheads. W. 649. Latimer, *The Third Sermon* (ed. Arber, p. 84), "Ye hoddye peckes, Ye doddye poulles, ye huddes."
- DOME, dumb. B. 229; judgment. P. 147.
- DOMIS DAY, doomsday. C. 1235.
- DONE, do. B. 380. M.E. *don*.
- DOWSYPERE, nobleman. W. 636. Originally one of the Douze-Pairs of France. *Vide* Halliwell, *s.v.* DOZEPERS.
- DREDE, dreaded. B. 426.
- DRES, address. B. 7. Dreste, B. 33. Dresse, P. 1346.
- DREUYLL, drudge, menial. B. 337, 486. Prompt. Parv. "DRYVYLLE, serwawnte. *Ducticius, ducticia.*" Horman, "a dryuyl, or a drudge."
- DUKE, leader, lord. P. 665.
- DUR, door. W. 293.
- DYFFUSE, *v.* *diffuse*. P. 806.
- DYSAUAYLYNG, damaging. C. 1106. Palsgrave, "I DISAVAYLE one, I hynder his avauntage. *Je luy porte dommaige.*"
- DYSCARGE, unburden. P. 1360.
- DYSCURE, disclose. B. 18. Palsgrave, "I DISCURE, I bewraye one. *Je detecte.*" Declare. B. 219. Palsgrave, "I DISCURE, I shewe or declare a thyng. *Je declare.*"
- DYSCUST, determined. W. 748.
- DYSGYSED, disfigured. B. 351, misbehaved. C. 582.
- DYUENDOP, dabchick, didapper. The "little grebe," *Podiceps fluvialis*. B. S. P. 452. Prompt. Parv. "DOPPAR, or dydoppar, watyt byrde. *Mergulus*" (with Way's note).

- EDDERS, adders. P. 78. Prompt. Parv. "EDDYR, or neddyr, wyrme. *Serpens.*"
- EESTRYCHE, B. 366. ESTRYGE, P. 478. Ostrich. Cf. 1 Hen. IV. 4, 1, 98.
- ELA, the highest note in the scale of music. P. 437.
- ELENKES, elenchus (in logic). C. 820.
- ELYCONYS, Helicon's. P. 610.
- EMBASSADES, embassies. W. 412.
- ENBYBED, imbued. P. 872.
- ENDEWED, digested. C. 216. Palsgrave, "I ENDEWE, as a hauke dothe her gorge. *Je digere.*"
- ENHACHED, inlaid. P. 1078. Fr. *hacher*, to cut.
- ENNEUDE, painted with the last and most brilliant colours. P. 775.
ENNEWED, P. 1003. ENNEW, P. 1032. Palsgrave, "I ENNEWE, I set the laste and freshest coloure upon a thyng, as paynters do whan their worke shall remayne to declare their connyng. *Je renouuelle.*"
- ENPROVED, proved, tried. P. 793. Perhaps an error for *esproved*, the *n* coming from *employd* in the next line. Cotgrave, "*Esprouvé*. Proved, tried; approved, experimented; attempted, hazarded, assailed; searched, sounded."
- ENTERPRYSED, intermeddled. C. 583. Cotgrave gives as one meaning of *entrepreneur*, "intermedler in other mens controversies."
- ENWERED, wearied. B. 31.
- EPILOGACYON, opinion. C. 521. Perhaps a latinized form of the Greek *Epilogismus*, which is defined by Phillips, New World of Words (1720), as "a Computation, a reckoning, or casting up, a deliberating or weighing in Mind. In some Writers, the Vote or Opinion of Physicians, when consulted about a Cure."
- EQUIPOLENS, equality of power. W. 1131.
- ESCRYE, call out against. C. 1098. Cotgrave, "*Escrier aucun*. To exclaim, cry out on, call upon one."
- EVERYCHONE, every one. C. 479.
- EXEMPLIFYENG, following the example of W. 540.
- EYGH, eighth. W. 537. So *fift*, *sixt*, &c.
- EYRE, air, scent. P. 525.
- EYSELL, vinegar. C. 456. Hamlet, V. i. 264.
- FACE, bluff. C. 604. Palsgrave, "I face one downe in a mater, though he have good cause to be angry, I beare hym in hande he hath none. *Je raualle.*"
- FANGE, catch, lay hold of. W. 1153. A.S. *fan*, ptc. *fangen*.
- FARLY, strange. C. 331. A.S. *færlíc*.
- FARRE, father. C. 1258. M.E. *ferre*, compar. adv. from *fer*, Chaucer, C. T., A. 48, 2060.

- FAUELL, deceitful flattery. B. 134; W. 92.
 FAVOUR, beauty. P. 1002, 1048.
 FAUTE, fault, P. 811. FAWTE, C. 404; B. 318.
 FAYNE, sing in falsetto. B. 233. Cf. Agaynste a comely Coystrowne,
 53, "He techyth them so wysely to self and to fayne, That neyther
 they synge we prycke songe nor playne."
 FEDDER, feather. B. 366.
 FENDE, fiend. P. 77. FENDYS, fiends. W. 972.
 FLECKYD, spotted, variegated. B. 397.
 FLOTE, ON, afloat, flowing, full. B. 488.
 FLYCKE, flitch. C. 846. Prompt. Parv. "FLYKKE of bacon. *Perna*,
petaso, baco." A.S. *flicca.*
 FLYT, remove. C. 996; W. 631. Prompt. Parv. "FLYTTYN̄, or
 remevyn. *Amoveo, transfero.*"
 FLYTYNGE, scolding, rating. W. 1056. Prompt. Parv. "FLYTYN̄, or
 chydiñ. *Contendo.*" A.S. *flitan.*
 FONDE, foolish. W. 1233.
 FONGE, get, take. C. 1199. A.S. *fon*, ptc. *fangen.*
 FOR, against, P. 79, 81; notwithstanding, C. 99; B. 90; on account
 of, C. 137.
 FORCE, NO, no matter. B. 334. Palsgrave, "I force nat, I care nat
 for a thing."
 FORDREDE, much afraid. P. 667.
 FOSE, fringe, border. W. 285. Scotch *fasse*, A.S. *fás*. Cf. Jamieson
s. v. fásse.
 FRAYNE, ask, inquire. W. 397. A.S. *fregnan*; G. *fragen*; Lat.
precare.
 FREKE, fellow. B. 187. A.S. *freca.*
 FRERE, friar. B. 470; C. 739, &c.
 FRESSHE, gay, smart. P. 1180; B. 367 (adv.). Prompt. Parv. distin-
 guishes two meanings of *fresche*, (1) new, (2) ioly, galaunt, gay.
 Palsgrave has (1) "Fresshe, newe—*nouveau*," and (2) "Fresshe,
 gorgyouse, gay or well besene." B. 12 probably comes under
 meaning (1).
 FRET, wrought, adorned. P. 1048. Palsgrave, "I FRETTE, as a gar-
 ment or jewell of gold is frette or wrought. *Je fringotte.*"
 FRETE, gnaw, devour, P. 58; gnawed, P. 931. FREAT, P. 482. A.S.
fretan.
 FRO, from. B. 82.
 FROWARDES, frowardness. P. 779. Perhaps a mistake for *frowardnes*.
 The Catholicon Anglicum gives "*a frowardnes.*"
 FROWNSID, wrinkled. F. *froncé*. P. 1340. Cotgrave, "*Fronser.* To
 gather; plait, fold, wrinkle, crumple, frumple."

- FYER DRAKE, fire-dragon. W. 978. See NOTE, W. l. 978.
- FYLE, smooth, polish. C. 852.
- FYND, fiend. W. 591. FYNDE, P. 283.
- FYST, hand, handwriting. P. 972. Cf. Ralph Roister Doister, III. v. 43 (Temple Dramatists, Glossary, *s.v.* *fist*).
- FYT, turn, bout. C. 331. Chaucer, C. T., A. 4184.
- GAGLYNGE, cackling. P. 447. Palsgrave, "I GAGYLL, as a goose dothe."
- GAMBAUDYNGE, gambolling. W. 70. Cotgrave, "*Gambader*. To turn heels over head, make many gambols, fetch many frisks, shew tumbling tricks."
- GARDED, faced, trimmed. B. 356, 508.
- GAUNCE, gaunt. P. 444. Eng. Dial. Dict., "GANCE, *adj.* Ken. Also written GANSE. Thin, slender, gaunt."
- GE HEME, go home. W. 123. Intended to ridicule the Scotch *ga hame*.
- GERE, dress. P. 1179.
- GERFAWCON, the gyr-falcon, *Hierofalco candicans*. B. S. "More huge than then any other kinde of Falcon." (Turbervile.) P. 557. Catholicon Anglicum, "a GERFAUCON; *herodius*."
- GESON, scarce, rare. W. 997. A.S. *gæsnæ*.
- GETE, got. B. 262.
- GLOME, sullen look, frown. B. 80. Palsgrave, "Glumme, a sowerloke — *rechigne s, f.*"
- GLOMMYNGE, looking gloomy, sour. C. 83.
- GLOSES, flatters. C. 25. Palsgrave, "I GLOSE. *Je flatte.*"
- GLUM, see GLOME. C. 906.
- GLUM, to frown. W. 386. Cath. Angl. "to GLOME; *superciliare.*" Palsgrave, "I GLOME, I loke under the browes or make a louryng countenance. *Je rechigne.*"
- GNAR, snarl, growl. W. 297. An imitative word. Spenser, F. Q., I. v. 34. Eng. Dial. Dict., *s.v.* GNAR.
- GO, gone. P. 114.
- GORE, a gusset, a diagonal seam inserted at the bottom of a garment to give breadth to the lower part of it (Halliwell). P. 346. Chaucer, C. T., A. 3237 (with Skeat's note).
- GORGE, crow, crop, "that part of the Hawk which first receiveth the meat." (Latham's Falconry, quoted by D.) C. 216.
- GRAMED, angered. C. 1116. A.S. *grama*, anger.
- GRATIFYED, freely given. C. 717.
- GRAUNGE, barn, "farm-house and granary on an estate belonging to a feudal manor, or a religious house" (Skeat). C. 421.

- GRAY, badger. *Meles taxus*, LYDEKKER. W. 118. Prompt. Parv., "GREY, beest. *Taxus, melota*." Palsgrave, "Graye a beest—*taxe s, m*." Cotgrave, "*Grisard*: m. A Badger, Boason, Brock, or Gray." Cf. The Kingis Quair, 156 (Skeat's Specimens of Eng. Lit., 1394-1579, p. 43), "the holsum grey for hortis."
- GRAYLE, the *Graduale* in the Roman Catholic service. P. 441. Prompt. Parv. "GRAYLE, boke. *Gradate, vel gradalis*." "A grayle is a service book containing the responses, or *gradalia*, so called because they are sung *in gradibus*, or by course." (Way.)
- GRE, TAKEN IN, taken kindly, in good part. W. 444. Palsgrave, "I take in worthe, or I take in good worthe. *Je prens en gré*."
- GRESSOP, grasshopper. *Gryllus, Locusta* or *Acridia*, but not *Cicada*. P. 137. Prompt. Parv., "GRESHOP. *Cicada*." Cath. Angl. "a GRESSOPE; *cicada*." In Tudor literature constantly confounded with "cicada."
- GRONYNGE, murmuring. W. 77. Spelt *groyning*, Chaucer, C. T., A. 2460.
- GROUCHYNG, grumbling. W. 77. Spelt *grucching*, Chaucer, C. T., D 406; *gruchyng*, Cath. Angl.
- GROUNDLY, thoroughly. C. 1068. Halliwell quotes *groundely* from the State Papers.
- GRUGYD, grumbled. W. 249. See GROUCHYNG.
- GRYPES, of Inde. P. 307. The Prompt. Parv. distinguishes "GRYFFOWN, beest, *Grifo, grifes*;" from "Grype, byrde. *Vultur*." The Manipulus Vocabulorum gives "A GRYPE, *Gryps, ipis*"; and the Cath. Angl. "a GRIPE; *gripes, vultur*;" showing (as Way says) that the two words are often confounded. For a description of the fabulous creature, half eagle and half lion, see Way's note in the Prompt. Parv., *s.v.* GRYFFOWN. Skelton's "Of Inde the Grypes," Du Bartas' "Indian Griffin," Burton's (*Anat. Mel.* i. 489) "Gryphes in Asia," are all probably the same creature, the semi-fabulous bird of which the name-form "Griffon" is still retained by science for a species of vulture.
- GYGAWIS, gewgaws, trifles. W. 1060. M.E. *giuegoue*. (For the history of the word, see Skeat's Etym. Dict., *s.v.* GEWGAW.)
- HAFTE, cheat. B. 521. *Hafter* and *haftyng* are common in Skelton. In Hormanni *Vulgaria*, ed. 1530 (quoted by D.), "hafter" is rendered by *captator, callidus*, and ("hafter of kynde") *versutia, ingenite homo*; "haftyng" by *dolus malus*. "Hafter" occurs in Doctour Doubble Ale (Hazlitt's Early Popular Poetry, III. 313).
- HAGGE, perhaps regarded as the masculine form of A.S. *hæglesse*, a

- witch. C. 52. It occurs twice again in Skelton, once as "courtly haggys," and then as "Scottyshe hag," in both passages being probably masculine. In Piers Plowman, B.-text, V. 191, "sire Heruy" is compared to a "blynde hagge."
- HAKE, loiterer, loafer. C. 252. Ray gives among North Country Words, "*To hake*, to sneak or loiter." In Hunter's Hallam. Gloss. is "A haking fellow, an idle loiterer." (D.)
- HARDELY, confidently, B. 87; assuredly, B. 174; P. 272.
- HAUELL, rascal, scoundrel. W. 94, 604.
- HAUTE, loftily, P. 812; high, W. 877; haughty, C. 71; W. 8.
- HAWTE, haughty. B. 284.
- HAYNE, hind, boor. B. 327. M.E. *hyne*. Piers Plowman, B.-text, vi. 133.
- HE SO, who so. B. 22.
- HEALE, health. W. 768.
- HEAR, hair. P. 227; C. 675.
- HEEDES, heads. C. 115, 141.
- HEERY, hairy. C. 159.
- HENTE, seized, grasped. B. 530.
- HERBERS, gardens. W. 1000. Prompt. Parv. "HERBERE, *supra in GRENE PLACE*." Cath. Angl. "an HERBER; *herbarium*." Ortus Vocabulorum, "*Herbarium*, an herber, *ubi crescunt herbe, vel ubi habundant*, or a gardyn." "In Thomas of Erceldoune, ed. Murray, p. 10, is a description of a *herbere* in which grew pears, apples, dates, damsons, and figs, where the meaning is evidently a garden of fruit trees." (Herrtage.) Not the same as *arbour*, though the two are sometimes confounded. See Way's note in the Prompt. Parv., s.v. ERBARE.
- HERE, hair. P. 689.
- HERKEN, listen to. C. 96. HERKE, C. 1028.
- HERMONIAKE, perhaps refers to the Hermians, "a sect of hereticks in the second century, who held that God was corporeal." (Bailey, vol. ii. 1731.) C. 299.
- HERT ROTE, heart-root. P. 1148. HART ROTE, W. 664.
- HERTE BRENNYNGE, heart-burning. B. 460.
- HISTORIOUS, historical. P. 751.
- HOBBY, the male bird of *Falco Subbuteo*. B. S. "A sort of hawk, that preys upon Doves, Larks, &c." (Dictionarium Rusticum, 1726.) P. 567. The female used, in falconry, to be called the "Jacke." See NOTE, C. l. 194.
- HODDYPOULE, blockhead. W. 670. See DODDYPATIS.
- HODE, hood. B. 428, 490, 508.
- HODER MODER, secretly, privily. C. 69. Cotgrave, "*En cachette*,"

Privily, closely, secretly, covertly, hiddenly, underhand, in hugger mugger."

HOLDE, wager. B. 475. Palsgrave, "I holde, as one holdeth a wager. *Je gaige.*" Ralph Roister Doister, I. iii. 27, "I holde a grote."

HOLE, whole. C. 1084. A.S. *hāl*.

HOMYLYEST, sauciest, pertest. P. 625. Palsgrave, "Homely, saucye, to perte—m. *malapert s. malaperte s.*"

HORSHOWE, horse-shoe. P. 479.

HUDDYPEKE, simpleton. W. 326. See DODDYPATIS.

HUMLERY, HOME, hem! hum! (an inarticulate sound to imply that further communication is checked through fear of being overheard). B. 467.

HYDDER, hither. B. 78.

HYGHT, is called. P. 253, 1225; W. 643. The sole survivor of an inflected passive in English. See Emerson, Hist. Eng. Lang., p. 33.

HYGHTTE, called (ptcp.). B. 49, 294, 303, &c.

IANGLE, babble, chatter. C. 332. Palsgrave, "I JANGYLL. *Je babille, je cacquette* and *je jangle*. She jangleth lyke a jaye: *elle jangle or cacquette comme ung jay.*"

IANGLYNGE, chattering. P. 396, 1269. See IANGLE.

IAPE, jest, joke. C. 84.

IAST, gee up! (an exclamation addressed to horses). W. 239.

IAUELL, rascal. C. 602; W. 93, 605. Prompt. Parv. "IAVEL. *Joppus, gerro.*" See Way's note.

IMPORTE, impart. P. 216.

INDYFFERENTE, impartial. B. 535.

INTOXICATE, poison. C. 704. Lat. *toxicum*, poison.

IPOSTACIS, hypostasis. C. 528. "Used by the early Greek Christian writers to denote distinct substance or subsistence of the Father, Son, and Holy Spirit in the Godhead, called by them three *hypostases*, and by the Latins *personæ*, whence the modern term *persons* applied to the Godhead." (Imp. Dict.)

IROUS, angry, passionate. W. 1164. Palsgrave, "Irouse angerfull—m. *ireux*, f. *ireuse*, s." Gavin Douglas, Æn. II. 413, has "irus wourdis" for *gemitu atque ira*.

ISAGOGICALL, introductory. W. 714. *Isagogical* (Grk. *εἰσάγω*, lead into) is a theological term denoting that department of study which is "introductory" to exegesis. So *isagogicall colation* may mean a comparison (*i.e.*, between Balue and Wolsey), "introductory" to the exegesis, or interpretation, of Wolsey's character and conduct.

- KAYSER, emperor. W. 621.
- KEKE, kick. C. 182.
- KEN, teach. P. 970. Prompt. Parv. "KENNE, or teche. *Doceo, instruo, informo.*"
- KEST, cast. P. 37, 230.
- KESTRELL, *Cerchneis tinnunculus*. B. S. Considered in falconry an inferior kind of hawk. P. 569.
- KOTE, coot. (D.) W. 665. *Fulica atra*. B. S. Perhaps *mad kote*, like "madcap," may mean madman. Prompt. Parv. "KOOTE, garment. *Tunica*"; but "COOTE, byrde. *Mergus, fullica.*"
- KUES, half-farthings. W. 232. Prompt. Parv. "CU, halfe a farthyng, or q. *Calcus.*" Minsheu, "a CUE, *i. halfe a farthing. L. Calcus.*" (See Way's note, Prompt. Parv. *s.v.* CU.)
- KUSSE, kiss. P. 361. Prompt. Parv. "KYS, or Kus. *Osculum, basium.*"
- KYNDE, nature. C. 663.
- KYRY, a Kyrie eleison. C. 755. Grk. κύριε ἐλέησον, "Lord, have mercy."
- KYST, cast. B. 349. KYSTE. B. 39, 418.
- LACK, fault, blame. W. 1239. Prompt. Parv. "LAKKYÑ, or blamyñ." *Vitupero, culpo.* Cath. Angl. "to LAKK; *depravare*, & cetera; *vbi* to blame."
- LANNER, *Falco lanarius*; in falconry, the female bird of this foreign hawk: male, "lanneret." P. 565. "Lanners may be distinguish'd by these 3 Marks. 1. They are blacker than any other Hawks. 2. Have less Beaks than the rest. And, 3. Are less armed and pounced than other Falcons." *Dictionarium Rusticum*, 1726.
- LARGE, liberal. W. 6.
- LAY, law. P. 702. Gavin Douglas (ed. Small, III. 145, 14), "but lay" (without law). O.F. *lei*.
- LAY FEE, lay-possession, hence laity (originally "people of lay fee"). C. 403, 440, 498. Cf. *The Plowmans Tale* (Skeat's Chaucerian and other Pieces), II. 685, "What bisshopes, what religious Han in this lande as moch lay-fee." Ib. III. 741, "Therwith they purchase hem lay-fee In londe."
- LAYE, laity. C. 303. Prompt. Parv. "LAY, man or woman, no clerke. *Illiteratus, laicus, agramatus.*"
- LAYNE, conceal. B. 311. Cath. Angl. "to LAYNE; *Abcondere, celare*, & cetera; *vbi* to hide" (with Herrtage's note).
- LAYSER, leisure. C. 607.
- LEDDER, slow, lazy, idle, evil. P. 908. Cath. Angl. "LEDYR; *vbi*

slawe" (with Herrtage's note). Prompt. Parv. "LYDER, or wyly. *Cautus*" (where the MS. has LEDER). A.S. *lȳpre*, base, sordid, bad.

LEGACY, legatine power. W. 1100.

LENE, lend. B. 96. A.S. *lāenan*.

LENGER, longer. P. 595. A.S. *lengra*, comparative by mutation of *lang*.

LERE, cheek, face. P. 1034. A.S. *hlēor*.

LERNE, teach. B. 238. Palsgrave, "I LERNE one a lesson, or a thyng that he knoweth nat. *Je enseigne*."

LESE, lose. C. 843. Prompt. Parv. "LESYN or lese. *Perdo*."

LETE, hinder. B. 184.

LEUER, rather. C. 911.

LEWDE, ignorant. B. 173; W. 327; vile, C. 90. A.S. *lāewede*, layman, Lat. *laicus*.

LODE, laden. B. 40. For *loden*. Palsgrave, "This horse is nat halfe loden."

LOGGYNG, lodging. C. 659. Prompt. Parv. "LOGGYN, or herberwyn, or ben herbervyd. *Hospitor*." Chaucer, C. T., B. 4185, *logging*.

LOME, loom. W. 127. A.S. *lōma*, tool, utensil.

LONGE, belong. B. 456; lungs, P. 918. Prompt. Parv. "LUNGE. *Pulmo*."

LORELL, worthless fellow. P. 488. Same as *losell* by "rhotacism." Prompt. Parv. "LOREL, or losel, or lurdene. *Lurco*." See Way's note.

LOSELL. C. 1155, 1163, &c. See LORELL.

LOSELRY, worthlessness. W. 661.

LOUNGE, lungs. B. 231. See LONGE.

LUMBER, rumble. C. 95. Palsgrave, "I LUMBER, I make a noyse above ones heed. *Je fais bruyt*."

LURDEYNE, worthless fellow. C. 1170. See LORELL.

LUST, pleasure. B. 869. LUSTE, desire. B. 114.

LUSTY, fair, pleasant. P. 776.

LYBANY, Libya. P. 290.

LYME FYNGER, thievish, pilfering. B. 509. Huloet, "Lyme fingred whyche wyll touche and take or carye awaye anye thyng they handle, *limax*. By circumlocution it is applied to suche as wyll fynde a thyng or it be lost" (Cath. Angl. s.v. LYME FOR BYRDYS, ed. Herrtage).

LYMYTERS, friars licensed to beg within certain districts. C. 836. Chaucer, C. T., A. 209.

LYSTE, edge, border. B. 356. Cath. Angl. "a LYTE; *forago, parisma*. Anything edged or bordered was formerly said to be *listed*." (Herrtage, s.v.)

- MAKE**, mate. P. 732. A.S. *gemaca*.
- MALE**, bag, wallet, pouch. B. 138, 390; P. 752. Palsgrave, "Male or wallet to putte geare in—*malle*."
- MALLARDE**, wild duck. P. 451. Barnet, "Mallard, or wild drake, *anas masculus palustris*."
- MAMOCKES**, fragments, leavings. C. 654. Cotgrave, "*Miettes*: f. Crumbs, scraps, small fragments, or mammockes of bread, &c." The verb "mamocked" occurs in Shakespeare, Cor. I. iii. 71.
- MANASE**, menace. W. 1064.
- MARE**, hag. P. 76. Prompt. Parv. "MARE, or wyche. *Magus, maga, sagana*."
- MAREES**, marsh, fen. P. 69. Prompt. Parv. "MARYCE of a fen (or myre or moore). *Mariscus, labina*." Palsgrave, "Maresse, *palustre s, f*; *marescaige s, m*."
- MARLYONS**, merlins. P. 565. Palsgrave, "Marlyon a hauke—*esmerillon, s, m*."
- MARTYNET**, martin. P. 407. Palsgrave, "Martynet a byrde—*martinet s, m*." Cotgrave, "*Martinet*: m. A Martlet, or Martin (bird)."
- MASED**, amazed, confounded. B. 83.
- MATED**, confounded. W. 158. Palsgrave, "I mate or overcome. *Je amatte*." Cotgrave, "*Amati*: m. ie. f. Mated, amated, quailed, abated, allayed, decayed, mortified, faded, upon withering." Arab. *māta*, died. "Check-mate"=Pers. *shāh māt*, the King is dead. Cf. Shak., Macb. V. i. 73.
- MATRICULATE**, enrolled. P. 1288. Cotgrave, "*Matricule*: f. A list, roll, catalogue, register of names." Lat. *matricula*, a register.
- MAUMET**, idol, image, puppet. W. 1067. Prompt. Parv. "MAWMENT. *Ydolum, simulacrum*." Cath. Angl. "A MAWMENT; *idolum, simulachrum*" (with Herrtage's note). From *Mahomet*.
- MAUYS**, the song-thrush, *Turdus musicus*. B. S. As distinguished, perhaps, from the missel-thrush, *T. viscivorus*. B. S. P. 424.
- MAYNY**, company. W. 241, 292. Cotgrave, "*Mesnie*: f. A meyny, family, houshold, houshold company, or servants."
- MAYSTRES**, mistress. B. 92, 108. O.F. *maistresse*.
- MELL**, meddle. C. 162, 417, 430, 822; W. 208, 375. Cath. Angl. "to MELLE; *vbi* to menge or entermet"; "to MENGE; *commiscere*, &c."
- MELOTES**, sheepskins. C. 866. Cooper's Thesaurus, "*Melota*. A sheepes fell, or skinne." Grk. *μηλωτή*, a sheepskin, or any rough woolly skin. Used in ecclesiastical writers of the dress of monks.
- MENE**, intermediary. B. 93. Prompt. Parv. "MEENE, massyngere. *Internuncius*."

- MEUYD, moved. B. 317. Palsgrave, "I MEUE or styrrre by anger. *Je esmeus*."
- MEW, moult. W. 58. Cotgrave, "*Muer*. To mew, to cast the head, coat, or skin."
- MEWED, cooped up. W. 219. Prompt. Parv. "MEUE, or cowle. *Saginarium*." Cotgrave, "MUE: "a Mue or coope wherein fowl is fattened."
- MO, more. P. 760; C. 831. A.S. *mā*. Used of number.
- MOBYLL, moveable. W. 522.
- MOKE, moon. B. 383.
- MOODE, anger. B. 317. Chaucer, C. T., A. 1760 Prompt. Parv. "MODY, or angry."
- MORNE, mourn. P. 559, 595.
- MORNING, mourning (*adj.*). P. 566.
- MORNYNGE, mourning (*subs.*). P. 390.
- MOTYNG, debating, pleading. C. 1075. Prompt. Parv. "MOTYNGE, or tolyyng, or pleytyng. *Disceptacio, placitacio*." Cath. Angl. "a MUTYNGE; *causa, causula*."
- MOUGHT, might. C. 581.
- MOUGHT EATEN, moth-eaten. C. 56. Palsgrave, "Mought that eates clothes—*ver de drap s, m*." Cf. More, Utopia (ed. Lumby), p. 15, l. 5; p. 53, l. 7.
- MOUNTENAUNCE, length, duration. W. 358. Prompt. Parv. "MOWN-TENAWNCE. *Estimata quantitas*." Cf. The Squyr of Lowe Degre (Hazlitt's Early Popular Poetry, II. 42), "the mountenaunce of a myle."
- MOYLES, mules. C. 321.
- MUMMYNGE, mumbling, muttering, murmuring. C. 83. Prompt. Parv. "MUMMYNGE, *Mussacio, vel mussatus*." The exact meaning seems to be expressed by Cooper's definition of *Musso* (Thesaurus, s.v.), "To mutter betweene the teeth, as they doe that dare not speake."
- MUR, cold in the head. P. 419. Manipulus Vocabulorum, "ye MURRE, *grauedo*." Huloet, "Murre or reume in the heade, *grauedo*."
- MUSKETTE, musket, a falconer's term for male sparrow-hawk. Only the female used (in falconry) to be called "Sparrow-hawk." *Accipiter Nisus*. B. S. P. 567. Minsheu, "a MUSKET, the male of a Sparrow-hauke."
- MUSSE, mouth. P. 362. Still used provincially.
- MYKEL, much. C. 559. A.S. *micel*.
- MYSCHUE, mischief. B. 434.
- MYSDEMPTE, misdeemed. B. 137.

- NALE, at, at the ale-house. B. 387. By "nunnation" for *at then ale*, A.S. *æt þæm ealwe*. Compare "for the nones." Emerson, Hist. Eng. Lang., § 392.
- NAPIS, JACK, jackanapes. W. 651. "Put for *Jack o' apes*, with the insertion of *n* in imitation of the M.E. *an* (really equivalent to *on*), and for the avoiding of hiatus, so that the word meant "a man who exhibited performing apes" (Skeat, Et. Dict., s.v. JACK).
- NE, not. B. 30, 186, &c.
- NEDER, nether. W. 1197.
- NERE, nearer. W. 635. Cf. Shak., Macb. V. i. 88, "Better far off than near, be ne'er the near." M.E. *neer*, *ner*, comparative of *negh*, *nigh*.
- NEUEN, name, speak. C. 826. *Nevene* in Chaucer (e.g. C. T., G. 821). Icel. *nefna*.
- NEXT, nearest. W. 257.
- NODDY POLLES, blockheads. W. 1245. Cf. DODDYPATIS.
- NOLL, head. B. 259. NOLLES, C. 234, 1244, Prompt. Parv. "NODYL, or noddle of þe heed (or nolle). *Occiput*."
- NONES, FOR THE, for the nonce. P. 211, &c. "Originally for *then ones*, for the once; where *then* is the dat. of the def. article (A.S. *ðām*), and *ones* (once) is an adv. used as a sb." (Skeat.)
- NUTSHALES, nutshells. W. 440.
- NYCROMANSY, necromancy. W. 693. Prompt. Parv. "Nygromancy. *Nigromancia*." Really from Grk. *νέκρος* and *μαντεία*, "divination by the dead," but confused by the mediæval writers with the Lat. *nigri*, "blacks," which they understood as "the dead." Cf. Trench, English Past and Present, p. 306.
- NYS, is not. B. 101. Originally *ne is*.
- NYSE, toying, dallying. P. 173.
- OBSOLUTE, absolute, absolved. W. 709.
- OBSTRACT, abstract. W. 418.
- OCCUPYED, used. W. 557. Palsgrave, "I occupye a thyng. *Je usite*. . . I pray you be nat angrye thoughe I have occupyed your knyfe a lytell."
- OLYPHANTES, elephants. C. 964.
- ON LYUE, alive. P. 728.
- ONY, any. B. 90, 155, 277, &c.
- ORDYNALL, ritual. P. 555.
- OUCHE, brooch. P. 686. Prompt. Parv. "NOWCHE. *Monile*" (with Way's note). Cath. Angl. "an OVCHE; *limula*, *limule*, *monile*." Cotgrave, "*Monilles*: m. Necklaces, Tablets, Brouches, or Ouches;

any such Ornaments for the neck." Herrtage (Cath. Angl. *s.v.*) quotes from Lydgate "an ouche or a broche." In the Authorised Version (*e.g.*, Ex. xxviii. 11), the word seems to mean the setting of the jewel.

OUER, besides. C. 303.

OUERAGE, over-age, excessive age. W. 39.

OUERSE YOURSELF, miscalculate, misjudge. W. 1221. Palsgrave, "I overse myselfe, I advyse nat well before what shulde come after. *Je aduise mal, or je me suis mal aduisé, or je ne ay point regard au temps aduenir.*" Cf. More, *Utopia* (ed. Lumby, p. 78, l. 4), "ashamed (which is a verie folishe shame) to be counted anye thing at the firste oversene in the matter" (where it is wrongly explained in the glossary "neglected").

OUERTHWART, cross, perverse. W. 1178. Prompt. Parv. "OVYRTHWERT. *Transversus.*" Manipulus Vocabulorum, "OUERTHWARTE, *obliquus.*" Lyly has the subs. "bitter overthwarts," Love's Metamorphosis, V. iv. (ed. Fairholt, II., p. 257). See THWARTING.

OUERTHWARTED, perversely crosse. C. 373. Man. Voc. "to OUERTHWARTE, *obliquare.*"

OUGHT, owed. P. 323.

OUTRAYE, vanquish, overcome. P. 87. Dyce proves this meaning by several passages from Lydgate.

PARDE, verily. W. 505. Fr. *par dieu.*

PARFETNESSE, perfectness. C. 978. Palsgrave, "Parfaytnesse—*intégrité.*"

PAS, stake. B. 394. Perhaps with reference to an old game at dice, called Passage, described in the Compleat Gamester, ed. 1721, p. 67. (See Halliwell, *s.v.*)

PAS, excel. P. 151, 266. Palsgrave, "I passe in goodnesse, or excede. *Je surmonte.*"

PASTAUNCE, pastime. P. 1096.

PAULE, pall, "a mantle worn as an ensign of jurisdiction by the sovereign pontiff, and granted by him on their accession to patriarchs, primates, and metropolitans, and sometimes, as a mark of honour, to bishops." (*Imp. Dict.*) C. 312. A.S. *pall*, purple cloth.

PAYNE, trouble, B. 236; penalty, P. 654.

PAYNTES, feigns. C. 922. Cf. Elynour Rummyng, 584, "began to paynty, as thoughe she would faynty."

PEASON, peas. C. 213. A.S. *pisan*, plur. of *pisa*, from Lat. *pisum*. The sing. *pea* is a late formation, developed through mistaking the sing. *pease* for plur. Emerson, Hist. Eng. Lang., § 316.

- PEK, contemptible fellow. P. 409; C. 264. Cf. *huddypeke*.
- PENCYON, payment. C. 454. Lat. *pensionem*.
- PERCASE, perhaps. W. 871.
- PERDE, verily. P. 171. See PARDE.
- PERSONS, parsons. C. 572.
- PEUYSSHE, silly. W. 606. Cf. Thersytes, 60, "thou pevysshe ladde."
Ralph Roister Doister, III. iii. 73, "madde pieuishe elues."
- PLENARELY, fully. B. 216.
- PLETE, plead. W. 321, 315. Palsgrave, "I PLEATE a mater in lawe at the barre. *Je plaide*."
- POKE, wallet, pocket. B. 179, 477. Prompt. Parv. "POOKE (or poket, or walette, *infra*). *Sacculus*."
- POLE, sky. B. 5. Lat. *polus*.
- POLLYNGE, defrauding. W. 97. POOLLYNGE, C. 362. Palsgrave, "I POLLE one, I get his monaye or any other thyng from him by sleight. *Je extorcionne*."
- POPYNGAY. P. 421. Palsgrave, "Popyniaye a byrde—*pape gault* s, m.; *paroquet* s, m." It is quite impossible to determine what bird old English writers meant when they spoke, specifically, of the popinjay as an English bird.
- POSE, rheum, defluxion. W. 1192. Baret, "The poze, mur, or cold taking, *grauedo*." Huloet, "Pose a syckenes in the heade distyllinge like water, called a catarre or reaume. *Coryza*."
- POSTEL, apostle. W. 223.
- POSTELL, comment. C. 755. Minsheu, "a POSTILL, *Glose*, a compendious Exposition."
- POSTY, power. P. 1332. Man. Voc. "POSTIE, *potestas*."
- POTESTATE, potentate. W. 986. Minsheu, "a POTESTATE, a chiefe Officer, a principall Magistrate."
- POTESTOLATE, apparently a variation of the above, coined by Skelton. Dyce takes it to mean "legate." W. 985.
- POUNSED, pinked. B. 508. Palsgrave, "I POWNCE a cuppe, or a pece, as goldesmythes do." Man. Voc., "to POUNCE, *insculpere*."
- PRACTYUE, practise. W. 710.
- PRANES, prawns. C. 209. PRANYS, P. 1243. Palsgrave, "Prane a fysshe—*saige cocque* s, f." Man. Voc. "A PRANE, fishe, *carides*, *is*, *tingus*, *i*."
- PREAS, press. C. 1041. Man. Voc. "to PREACE vpon, *instare*, *irruere*."
- PRECE, press, throng. B. 44. Palsgrave, "I put forthe my selfe in prease amongst my betters. *Je me ingere*."
- PREDICAMENS, predicaments (in logic). C. 821.
- PREDYALL, paying "predial tithes," *i.e.*, of "things arising and

- growing from the ground ; as Corn, Hay, Fruit, &c." (Phillips). C. 932.
- PRESE, press. B. 71. See PREAS.
- PREST, ready, trim, neat. P. 127, 264. Cotgrave, "*Prest: m. este: f.* Prest, ready, full-dight, furnished, prepared, provided ; prompt, near at hand ; quick, nimble, fleet, aright."
- PRESTES, ready-money advances. C. 352. Cotgrave, "*Prest: m.* A loan, or lending of mony."
- PRETENDE, attempt. P. 154. Still used provincially.
- PRETENDYNGE, portending. C. 474. D. quotes from Barclay's Ship of Fooles, "What misfortune, aduersitie, or blame, Can all the planets to man or childe pretende?"
- PRIMORDYALL, first beginning. W. 486. Cotgrave, "*Primordial: m. ale: f.* Original, of an Offspring, first rising, beginning from."
- PROCES, story, account. P. 735. PROCESSE, W. 533. Spelt *prosses*, P. 969.
- PROPRE, pretty. P. 127. PROPERLY, P. 1171. Cotgrave, "*Propre . . .* handsome, seemly, comely."
- PROSSES, see PROCES.
- PROTHONOTORY, prothonotary, "in the Roman Catholic Church originally one of seven officers charged with registering the acts of the church, lives of the martyrs, &c. ; now one of twelve, constituting a college, who receive the last wills of cardinals, make informations and proceedings necessary for the canonization of saints, &c." (*Imp. Dict.*)
- PULLYSSHED, polished. P. 776, 1205. Spelt *pulched* in Peres the Ploughmans Crede, 160.
- PUSKYLED, pustuled. W. 1192. From Fr. *pustule*, Lat. *pustula*, by substitution of *k* for *t*.
- PUWYT, lapwing. P. 430. *Vanellus vanellus*. B. S. Still provincially called the *peewit* from its cry.
- PYE, magpie. W. 606.
- PYKYNGE, picking, stealing. B. 236.
- PYLL, strip, spoil. W. 450. Palsgrave, "I pyll, I robbe."
- PYLLYON, head-dress. C. 805. D. quotes from Barclay, *Fourth Egloge*, "Mercury shall geue thee giftes manyfolde, His pillion, scepter, his winges, and his harpe." Also, Cavendish, *Life of Wolsey*, p. 105 (ed. 1827), "upon his head a round pillion." Lat. *pileus*.
- PYTELL, epistle. P. 425. PYSTLE, C. 239. Prompt. Parv. "PYSTYL. Epistola. For the apheresis, cf. bishop from *episcopus*."

- QUERE, choir. P. 553; C. 396. Prompt. Parv. "QUEERE. *Chorus*."
- QUERESTER, chorister. P. 564. Prompt. Parv. "QUERYSTER. *Chorista, choricanus*."
- QUOD, quoth. B. 78, &c.
- QUYCKE, alive. P. 205; W. 356.
- QUYCKELY, lively. P. 1121.
- QUYSSHON, cushion. C. 998. Cath. Angl. "a QUHISCHEN; *pulvillus*."
- RAGE, romp. W. 33. Cf. Chaucer, C. T., A. 257, "And rage he coude, as it were right a whelpe."
- RAYLE, land-rail, corn-crake. *Crex crex*. B.S. C. 871. Cath. Angl. "a RAYLE; *glebarius, Avis est*." Man. Voc. "A RAYLE, bird, *rusticula*."
- REBADS, rascals. W. 601. Cotgrave, "*Ribaud: m.* A rogue, ruffian, rascal, scoundrel, varlet, filthy fellow."
- REBAUDRYE, ribaldry. B. 372.
- REBOKE, belch, cast up. B. 180. D. quotes from Barclay, Ship of Fooles (ed. Jamieson, vol. ii. p. 261, l. 12), "As gruntyng and drynkynge, rebokynge vp againe."
- RECHELESSE, reckless. C. 1178.
- RECLAYMED, tamed, subdued. P. 1125. A metaphor from hawking. Palsgrave, "I reclayme a hauke of her wyldenesse. *Je reclayme*." Dictionarium Rusticum (1726), "*In Falconry*, a Partridge is properly said to *Reclaim*, when she calls back her young Ones; and to *reclaim a Hawk*, is to tame or make her gentle and familiar."
- RECRAYED, recreant. W. 603.
- REDE, conjecture. B. 15. Palsgrave, "I rede, I gesse. *Je diuine*."
- REIAGGED, tattered. W. 602. Prompt. Parv. "JAGGYD, or daggyd. *Fractillosus*." Palsgrave, "I JAGGE, or cutte a garment. *Je chicquette*." (For *jagges*, see Herrtage's note in the Cath. Angl. s.v.)
- RELES, release. C. 877.
- REMES, realms. P. 882.
- REMORDE, censure. C. 983; W. 1055. Cotgrave, "*Remordre*. To bite again; also, to carp at, or find fault with."
- REMOTES, retired places. C. 869.
- RENAYENGGE, contradicting. W. 190.
- RENNE, run. B. 399; C. 233, 1224, &c. A.S. *rennan*.
- RENOME, renown. B. 15, Man. Voc. "RENOUME, *gloria laus*."
- REPORT ME, appeal. C. 434. Palsgrave, "I REPORTE me to one for recorde, *Je me raporte*. I reporte me to hym whether it be so or nat."

- RESYDEUACYON, recidivation, backsliding. C. 523. Cotgrave, "*Recidive: f. A recidivation, relapse.*"
- REUELL ROUTE, revelry. B. 368. Roister Doister, I. i. 20.
- REUYNGE, robbing, plundering. W. 99. Prompt. Parv. "REYVN, or spoylyn. *Spolio, rapio.*"
- REW, have compassion. P. 42, 336. Palsgrave, "I REWE, I pytie or have compassion on one."
- REWTH, pity. W. 838.
- RODE, anchorage. B. 39. Prompt. Parv. "ROODE, of shyppys stondyng. *Bitallasum.*"
- ROSET, russet. B. 440. Cotgrave, "ROUSSET. Russet, brown, ruddy inclining to a dark red."
- ROSTY, roast. P. 1333.
- ROTCHETTES, rochets, surplises. C. 316.
- ROTE, rot. P. 251. Cath. Angl. "to ROTE; *putrere.*"
- ROUGH, eructate. C. 1223. Palsgrave, "I rowte, I belche, as one doth that voydeth wynde out of his stomacke. *Je roudte.*"
- ROUNDE, whisper. B. 513, 526. Palsgrave, "I rounde one in the eare. *Je surorcille.*"
- ROUNSES, hackneys, nags. P. 1314. O.F. *roncin*. Cf. Chaucer, C. T., A. 390 (with Skeat's note).
- ROUTE, company, multitude. B. 120; C. 1084. Palsgrave, "Route a company—*routte s, f.*"
- ROWME, room, place, office. W. 495.
- ROWTE, see ROUGH. W. 338.
- RUDES, red hues. P. 1035. A.S. *rudu*.
- RUSSET, see ROSET. C. 867.
- RYBAUDE, see REBADS. B. 414.
- RYNNE, see RENNE. W. 45, 291.
- SACRE, saker, a hawk. P. 561. "The 3rd in esteem, next the *Falcon* and *Gerfalcon*, but difficult to be manag'd; being a Passenger or Peregrine *Hawk* whose Eyrie has not as yet been discovered by any; but they are found in the Islands of the *Levant*. She is somewhat longer than the *Haggard Faulcon*, her Plume rusty and ragged, the sear of her Foot and Beak like the Lanner; her Pouches short; however she has great strength, and is hardy to all kind of Fowl." n. *Dictionarium Rusticum* (1726). *Falco sacer*. The male bird was called "sakaret" in falconry.
- SACRYNG, consecration. C. 1030. Prompt. Parv. "SACRYNGE of the masse. *Consecratio.*" Scot, Discoverie of Witchcraft (1585), "at saccaring of masse hold your teeth together."

- SAD, serious. P. 1097; W. 766. SADDE, B. 239, 420.
- SADLY, seriously. P. 1250.
- SADNESSE, gravity, soberness, seriousness. W. 1238.
- SANK, blood. W. 490. Fr. *sang*. Cotgrave, "*Sang: m.* Blood . . . especially of Kings; in which sense we also use the word Blood Royal."
- SAVE, saying, branch of learning. C. 734; W. 508. SAWIS, texts. W. 1059. A.S. *sagu*.
- SAYNE, called, C. 1232; say, W. 359. (In C. 1232, *be sayd sayne* means "are said to have been called.")
- SCARCE, sparing. W. 5. Prompt. Parv. "SCARCE. *Parvus*."
- SCATH, harm, mischief. P. 619. Palsgrave, "Scathe damage—damaige." Cotgrave, "*Offense: f.* Offence, hurt, scath, harm, wrong, injury, damage." A.S. *scatha*.
- SCOLE, school, instruction. P. 117; C. 29.
- SCUTUS, scutes, *i.e.*, French coins, worth half an English noble. W. 167, 168. Cf. Fabyan, Chronicles (ed. Ellis, 1811), p. 583, "scutes of golde, wherof two shuld alway be worth an Englyssne noble." So called, according to Du Cange, "quod in ea descripta essent Franciae insignia in scuto." Ital. *scudo*; Fr. *écu*.
- SEDEANE, sub-dean. P. 552. Spelt *sodene* in Piers Plowman, A-text, 150; *suddene*, B-text, 172; *southdene*, C-text, 187.
- SEKE, TO, wanting, deficient. C. 184; W. 314, 329.
- SELY, simple, harmless, C. 77, 391, 578; foolish, C. 1246.
- SEMBLAUNT, semblance, appearance. P. 936.
- SENAWS, sinews. P. 46. O.H.G. *senawa*.
- SENCE, fumigate with incense. P. 526. SENSE, P. 530. Cath. Angl. "to SENCE; *thurificare*." Cotgrave, "*Encenser*. To cense, or perfume with Frankincense."
- SENSERS, censers. P. 568. Baret, "A SENSAR, *thuribulum*."
- SENTENCE, meaning. P. 807.
- SET BY, esteem, regard. W. 674, 1127. Palsgrave, "I set by one, I estyme hym, or regarde hym."
- SHALE, to be knock-kneed, walk with shambling gait, go crookedly. C. 401. Palsgrave, "I SHAYLE, as a man or horse dothe that gothe croked with his legges." "A shayle, with the knees togyther, and the fete outwarde, A ESCHAYS."
- SHENE, shine (*vb.*), P. 1365; beautiful (*adj.*), W. 1001. A.S. *sciene*, beautiful. G. *schön*.
- SHOTE, cast. C. 1257.
- SHOULAR, shoveller, a kind of duck, "remarkable for the length and terminal expansion of the bill." P. 408. Prompt. Parv. "SCHOVELERD, or popler, byrd. *Populus*."

- SHREWD, evil. C. 360.
 SHREWDLY, badly. W. 618, 910.
 SHREWES, evil men. B. 525.
 SHRYVE, confess. B. 215.
 SHULE, shovel. C. 648.
 SHYLL, shell. W. 108. Prompt. Parv. "SCHALE NOTYS, and oþer schelle frute. *Enuclio*." Still used provincially "to shill peas."
 SHYPBORDE, plank. B. 530. Cath. Angl. "a SCHYPPE BURDE; *Asser*."
 SKER, scar. P. 1077.
 SKLENDER, slender. C. 140.
 SKYL, matter, make difference. W. 1246. In Shakespeare, "it skills not greatly," *e.g.*, Shr. III. ii. 134; Tw. V. 295.
 SKYLL, reason. C. 99. Common in Chaucer.
 SLETH, slayeth. P. 351.
 SLEUE, sleeve. B. 433.
 SLO, slay. P. 141, 947.
 SNEUYLL, snivel, drivell. C. 1223. Cath. Angl. "to SNYVELLE; *nari-care*." Palsgrave, "I SNEVELL, I beray any thyng with snyvell."
 SNYTE, snipe. *Gallinago gallinago*. B. S. P. 412, Prompt. Parv. "SNYPE, or snyte, byrde, *Ibex*." A.S. *snite*, snipe. Du Bartas, The Fift Day of the First Week, "The *Di-dapper*, the *Plover*, and the *Snight*."
 SOLACIOUS, amusing. P. 791.
 SOLAS, amusement. P. 218. Chaucer, C. T., A. 798, "Tales of best sentence and most solas."
 SOLEYNE, sullen. B. 187. Prompt. Parv. "SOLEYNE, of maners, or he þat lovythe no cumpany. *Solitarius, aceronicus*." (In the Manip. Vocab. it is glossed as *subdolus, varius*).
 SOLFE, sing the notes of the scale in their proper pitch. P. 415, 487. Cf. Piers Plowman, C. viii. 31, "can ich nother solfyne ne synge." Halliwell quotes from *Reliq. Antiq.*, I 292, "I solfe and singge after and is me nevere the nerre; I horle at the notes and heve hem al of herre." From *sol fa*.
 SORT, company. P. 999.
 SOUNDE, swoon. P. 35. Palsgrave, "I SOWNDE, I fall downe in a sownde for fayntnesse."
 SOWRE, acrid. P. 82. Palsgrave, "Sower of smellyng—m. *sur s*, f. *surre s*."
 SPATTYL, spittle. P. 358. Cath. Angl. "a SPATYLLE; *saliva, sputum*."
 SPAYRE, opening in dress, "either at the neck or at the sides, like pocket-holes, as seen in mediæval costume" (Way). P. 345. Prompt. Parv. "SPEYR, of a garment. *Cluniculum*" (with Way's

- note). Cath. Angl. "a SPAYRE; *manubium, manulium, cluniculum, manicipium*."
- SPED, versed. P. 754, 788.
- SPERE, sphere. B. 61. Prompt. Parv. "SPERE, of the fyrmament. *Spera*."
- SPYNKE, chaffinch. P. 407. Cotgrave, "*Quinson: m.* A Spinke, or Chaffinch." Still so called provincially.
- STALWORTHY, stalwart. W. 46. M E. *stalworth*. A.S. *stælwyrðe*. Prompt. Parv. "STAWURTHY (stalworthy, S. H. A. P.), *idem quod* STRONGE."
- STEDE, place. B. 423; P. 1352; C. 233; W. 783, 794
- STERTE, started. B. 502.
- STOUNDE, time, moment. P. 34; W. 623. G. *stunde*.
- STOWPE, stoop. W. 604. Palsgrave, "I stowpe lowe for reverence. *Je me humilie*."
- STYLE, story, account. C. 437. Palsgrave, "Style a processe—*stile s, m.*" See PROCES.
- STYRETH, steers. B. 107.
- SUGRED, sweet. P. 1040.
- SYDE, long. B. 440. Prompt. Parv. "SYD, as clothys. *Talaris*." Cath. Angl. "SYDE AS A GOWNE; *defluxus, talaris*." Bale, Kynges Johan, has "syde cotys," "syd cowle," "syd gowne." A.S. *sid*, long (of clothes).
- SYMONYAKE, one who is guilty of simony. C. 298. Cotgrave, "*Simoniaque*. A Simonist; one that selleth, or buyeth Church preferments," &c.
- SYNDALLES, synodals, "a name sometimes given to constitutions made in provincial or diocesan synods." (*Imp. Dict.*) C. 718.
- SYTH, since. B. 536. SYTHE, B. 235. A.S. *siþþan*.
- TABERTES, tabards. C. 318. "In the Coventry Mysteries, p. 244, Annas is represented as a bishop in a scarlet gown, over which is 'a blew *tabbard* furryd with whyte.' In Sharp's Dissertation on Pageants, p. 28, a similar garment, used for a bishop in a mystery, is called a 'taberd of scarlet.'" (Skeat, *Piers Plowman*, C. vii. 203.)
- TALL, comely. W. 883. Prompt. Parv. "TAL, or semely. *Decens, elegans*."
- TALWOD, firewood. W. 79. Palsgrave, "Tallwodde pacte wodde to make bylletes of—*taille s, f.*" "It is a long kind of shide riven out of the tree, which shortened is made into billets." Cowell, *The Interpreter*, 1637.

- TANCRETE, transcribed, copied. W. 417. Roquefort, "*Tancrit: Transcrit, copié.*" (D.) "*Transcript*, is the copy of any originall written againe, or exemplified." Cowell, *The Interpreter*, 1637.
- TARSELL, term in falconry for male goshawk. *Astur palumbarius*. B. S. P. 558. Minshew, "a TASSELL, or Tiercel, or the male of a Hauke." See NOTE on P. 1. p. 558.
- TAX, pay tax. W. 935.
- TEARED, vexed, irritated. C. 1203. Perhaps the same word as the obsolete verb *tarre*, which was weak. Halliwell quotes from Wilbraham to the effect that it is still used in Cheshire, and is found in a MS. translation of the Psalms by Wicliffe, "They have terrið thee to ire."
- TEDER, other. B. 484. *The teder* stands for "that other," as in Dickens "the tother," and "the totherest" (*Great Expectations*).
- TEENE, wrath. P. 742. A.S. *tēona*.
- TESSEW, tissue. B. 59.
- THAN, then. B. 43, 45, &c.
- THANKFULLERLYE, more thankfully. C. 773.
- THE, thrive, prosper. W. 857. Occleve, *De Reg. Princ.*, 620, "so mote I thee." Halliwell quotes from a MS., "God that sittis in trinite, Gyffe thaym grace wel to the." A.S. *þēon*, to thrive.
- THER, thither. C. 885.
- THEOLOGYS, theologians. C. 467.
- THEWDE, mannered. W. 328. Prompt. Parv. "THEWE, maner or condycyon. *Mos.*" A.S. *þeawas* (pl.), conduct, virtue.
- THIS, thus. P. 366. "Skelton, like many of our old poets, uses *this* for *thus*." (D.)
- THOUGHT, sadness, grief. P. 106. Prompt. Parv. "THOWHTE, or hevynesse yn herte. *Mesticia, molestia, tristicia.*"
- THRESTYL, throstle or thrush—here, perhaps, for missel-thrush, as distinguished from *mauys q.v.* P. 460.
- THURIFICATION, burning incense. P. 522.
- THWARTYNG OUER, overthwarting, perversely controlling. W. 197. Palsgrave, "I thwarte with one, I contrarye him in his sayenges or doynge. *Jaduerse.*" See QUERTHWART.
- TO, too. W. 3, &c.
- TONGE TAYDE, tongue-tied. C. 356.
- TONSORS, tonsures. C. 679.
- TOOTE, peep, pry. P. 411. A.S. *tōtian*. See Way's note on TOTE HYLLE in Prompt. Parv.
- TO-RAGGED, utterly ragged. B. 345. For *to-* as a prefix with the meaning "in pieces," see Morris' *Historical Outline of English Accidence* (revised by Kellner and Bradley), § 334.

- TO-RENTE, torn in pieces. B. 345. See TO-RAGGED.
- TOTE, gaze. P. 1146. TOTETH, P. 422. TOTYNG, C. 1076. See TOOTE.
- TO-TORNE, torn to pieces. W. 90. See TO-RAGGED.
- TOUGHT, taught. P. 500.
- TRAUARSE, thwarting contrivance. W. 384. Cotgrave, "*Traverse*: f. . . . also a cross, cross blow, thwart, cuff, misfortune, trouble, disturbance, let, bar, hinderance, in the course of a sute or business."
- TRAUES, curtain, screen. B. 58. Prompt. Parv., "TRAUAS, *Transversum*" (with Way's note). Chaucer, Troilus, 674, "travers drawe anon." Cavendish, Life of Wolsey (ed. Singer, 1827), p. 167, "sat my Lord Cardinal in another rich travers."
- TREBELLES, trebles. C. 493. Cath. Angl. "a TREBYLLE; *precentus*" (which seems to mean "preliminary flourish." Cf. Cooper, Thesaurus, 1578, "PRAECENTIO. That is played or songen at the beginning of a song or ballade: the florishe").
- TRONE, throne. B. 60, 65, &c.
- TROTTERS, sheep's feet. W. 903. Palsgrave, "Trotters shepes fete—*pies de moton*, m." Still used.
- TRYALITES, three benefices united. C. 564.
- TRYPES, entrails. P. 308. Cath. Angl. "a TRYPE; *vbi* A panche."
- TRUSSED, tucked. B. 505. Palsgrave, "I trusse up, or tucke up, as a woman trusseth up her gowne. *Je retrousse*." Cotgrave, "*Troussere*. To truss, tuck, pack, bind, or girt in, pluck, or twitch up."
- TWYNKYNG, tinkling. C. 493.
- TWYST, tush! B. 186.
- TYDES, times, seasons. P. 507. A.S. *tīd*.
- TYTMOSE, titmouse. *Parus*. P. 458. "*Titmouse*, plural *titmice*. has been influenced by *mouse*, *mice*, the original ending—*mase*, 'small bird,' having lost its meaning to the folk-mind." Emerson, Hist Eng. Lang., p. 272.
- TYTYUELLES, gossips. C. 418. Cotgrave, "*Coquette*: f. A pratling, or proud gossip; a fisking, or sliperous minx; a cocket, or tatling housewife, a titifill, a flebergebet."
- VAGABUNDUS, vagabonds. C. 248.
- VGLY, horrible, dreadful. P. 1324. Prompt. Parv. "VGGELY. *Horridus, horribilis*." Man. Voc. "VGELY, *horridus*." So *vvglesome* in Stubbes, Anatomie of Abuses (ed. Pickering, p. 226), "the terrible companie of vvglesome deuilles."

- VNCOUTHES, strange things. C. 1054. Cath. Angl. "VNCOTHE; *vbi* strange." A.S. *uncuð*, unknown.
- VNDERMYNDE, undermine. W. 434. The *d* is "parasitic." Prompt. Parv. "VNDERMYNDYN, *idem quod* VNDERDELVYN." Palsgrave distinguishes between "I UNDERMYNE a wall," and "I UNDERMYNDE by crafte. *Je suborne*," perhaps connecting the latter with *mind*.
- VNETHES, scarcely. C. 80. A.S. *uneaþe*, with difficulty.
- VNLUSTY, unlovely. P. 915.
- VNNETH, scarcely. B. 275; P. 37, 1124. See VNETHES.
- VNTWYNDE, destroyed. P. 284; C. 664. Used metaphorically like *undone*.
- VRCHEON, hedge-hog. W. 163. Prompt. Parv. "VRCHONE, beest. *Erinacius, ericius*." Palsgrave "Irchen a lyttel beest full of prickes—*herisson*."
- VRE, luck. C. 1003. D. quotes from Palsgrave, "*Evr* happe or lucke with his compounds *bonevr* and *malevr*." Distinct from *ure* in *inure*, &c. See Skeat, Et. Dict., s.v. INURE.
- VYCARYES, vicars. C. 572. Cath. Ang. "a WYCARI (VICARY A.); *vicaria*." (Properly "a vicarage." Minsheu, "a VICARAGE. *L. Vicaria*.")
- WAKE, watching the dead body during the night. P. 437. A.S. *wacu* (*niht-wacu*). Cath. Angl. "A WAKE; *vigilia*."
- WAKE, besiege. P. 668. Perhaps for *wayt*. Cath. Angl. "to WAYT; *insidiari, obseruare*."
- WAN, won. P. 1306. A.S. *wann*, pret. sing. of *ge-winnan*, to win, gain.
- WAN, pale. W. 887. Prompt. Parv. "WANNE, of coloure, or bleyke. *Pallidus*."
- WANE, wanting. W. 917. Prompt. Parv. "WANE, or wantynge. *Absens, deessens*."
- WARE, were. C. 341.
- WARELY, churlishly. C. 333. Palsgrave, "Warely, nygardly, *seiche-ment*." (Prompt. Parv. "WARELY, or slyly. *Caute*," but this meaning does not suit the context.)
- WARKE, work. C. 119, 545, 1050, &c.
- WAWES, waves. C. 1255. Prompt. Parv. "WAVE of the see or other water. *Flustrum*."
- WELL AWAY, an exclamation of sorrow. C. 579. A.S. *wā-lā-wā*. Cotgrave, "*Helas*. Alas, well-away, well-aday."
- WENDE, thought. B. 320. A.S. *wēnan*, pret. *wēnde*.

- WENE, think themselves. B. 476. See WENDE.
- WERNE, warn. B. 106.
- WERRYN, ward off. C. 154. Prompt. Parv. "WERYYN, *idem quod Defendyn*."
- WESAUNT, weasand. C. 1156. A.S. *wāsend*, throat, gullet. Prompt. Parv. "WESAUNNT, of a beestys throte. *Ysofagus*." Baret, "The weasan of a man's throte; the wind-pipe, *curculio*."
- WETE, know. P. 198.
- WETYNGE, knowledge, intelligence. B. 278.
- WHELED, pimped. W. 1182. Prompt. Parv. "WHELE, or whelke, soore. *Pustula*." Palsgrave, "I WHELE, as ones handes in sommer, whan they brede wheales by ytychyng of wormes."
- WHIPLING, whistling (in contempt). Jamieson, "To WHEEPLE. To make an ineffectual attempt to whistle; also, to whistle in a low and flat tone." For *whistling*=contempt, cf. Wicliffe, Jer. xix. 8, "i shal sette this cite in to stoneing and in to whistling."
- WHOM, hum! B. 191.
- WHYNARDE, hanger, sword. B. 363. Jamieson, "*Whinger, Whingar*. A sort of hanger, which seems to have been used both at meals, as a knife, and in broils." Hudibras, "And out his nut-brown whinyard drew."
- WITHSAY, speak against. W. 595. A.S. *wið* often has the sense of "against." Cf. *withstand*.
- WOD, mad. C. 1255. Spelt *wode*, W. 575. A.S. *wod*.
- WONDER, wondrous. B. 241, 273, 499. Spelt *wonders*, W. 170. Regularly used as adjective in M.E. The A.S. noun *wundor* is frequently used as an adjectival prefix—e.g., *wundor-dæd*, wonderful deed.
- WONNYNG, dwelling. C. 141. A.S. *wunian*.
- WOOD, mad. P. 1157, 1335. Spelt *Woode*, B. 320. See WODE.
- WOODHACKE, woodpecker. P. 418. Prompt. Parv. "WODEHAKE, or reyne fowle. *Picus*." Palsgrave, "Wodhacke, a byrde."
- WORLDE, worth while (in the phrases "a world to see," "a world to hear"), B. 464. Baret, "It is a world to heare. *Audire est operae pretium*." Shak., Much Ado, III. v. 38.
- WORROWYD, worried. P. 29 (where it is used reflexively *worrowyd her*). Prompt. Parv. "WYRWYN (wyrwyne, S. worowen, P.) *Strangulo, suffoco*." "The old sense was to seize by the throat, or strangle." (Skeat.)
- WORTH, good part. P. 817. Palsgrave, "I take in worthe, or I take in good worthe. *Je prens en gré*, and *je supporte*."
- WREST, tighten. C. 492. A "wrest" was an instrument for tightening the strings of a harp." Shak., Troil., III. iii. 23. A.S. *wræstan*,

twist. Palsgrave, "Wrest for a harpe—*broche de harpe*." (Prompt. Parv. apparently understands it as "strike the strings," giving "WRESTE, of an harpe or other lyke. *Plectrum*." "WRESTON. *Plecto*.")

WRETE, written. B. 438.

WROKEN, avenged. C. 600. A.S. *wrecan*. Stratmann quotes the form from The Story of Genesis and Exodus (Norfolk or Suffolk, about 1250).

WRONGE, wrung. P. 919.

WUS, I, I wis. B. 340. M.E. *i-wis* (A.S. *gewiss*), certainly, an adverb afterwards mistaken for a verb.

WYNCHЕ, kick. C. 182. Palsgrave, "I WYNCHЕ, as a horse dothe. *Je regymbe*." Cotgrave, "Regimber. To wince, kick, spurn, strike back with the feet."

WYRRY, worry. W. 296. See WORROWYD.

WYS, I, I wis, certainly. B. 467. See WUS, I.

WYSTE, knew. B. 30. A.S. *wiste*.

YAWDE, hewed, cut down. C. 1206. D. quotes "*To Yaw*, to hew," from Glossary appended to A Dialogue in the Devonshire Dialect, 1837.

YE, yea. B. 189. Anglian *gæ*, *gee*, yes.

YNOWE, enough. B. 491, &c. A.S. *genōg*.

YPOCRAS, hippocras. C. 458; W. 215. "HIPPOCRAS a kind of artificial wine made of Wite-wine or Claret, several sorts of Spice, &c." *Dictionarium Rusticum*, 1726.

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